

A  
C A L L  
TO THE  
Unconverted  
TO  
*Turn and Live,*

AND  
Accept of Mercy while Mer-  
cy may be had, as ever they would  
find Mercy in the day of their ex-  
tremity.

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*From the Living God.*

By his unworthy Servant  
RICHARD BAXTER.

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To be Read in Families where any  
are Unconverted.

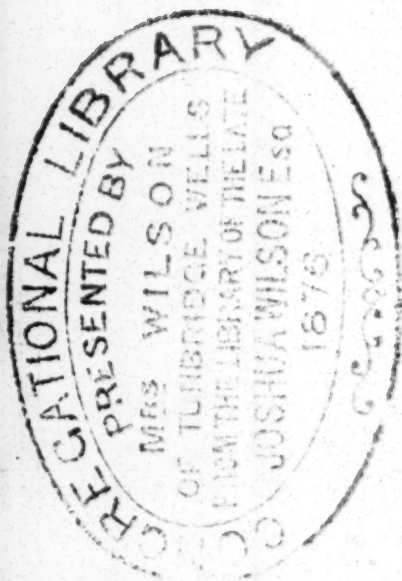
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The Ninth Edition.

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# The Reason of this W O R K.

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I N that short Acquaintance  
I had with that Reverend,  
Learned Servant of Christ  
Bishop *Usher*, he was oft  
from first to last importu-  
ning me to write a Dire-  
ctory for the several  
ranks of professed Chri-  
stians, which might distinctly give each one  
their portion, beginning with the Unconvert-  
ed, and then proceeding to the babes in Christ,  
and then to the strong; and mixing some spe-  
cial helps against the several sins that they are  
addicted to. By the suddenness of his motion  
at our first congress, I perceived it was in his  
mind before; And I told him, both that it is  
abundantly done by many already; and that  
his unacquaintedness with my *weakness*, might  
make him think me fitter for it then I was. But

did not satisfie him, but still he made it his request. I confess I was not moved by his Reasons, nor did I apprehend any great need of doing more then is done in that way; nor that I was likely to do more. And therefore I parted from him without the least purpose to answer his desire. But since his death, his words often came into my mind; and the great Reverence I bore to him, did the more incline me to think with some complacency of his motion. And having of late intended to write a Family Directory, I began to apprehend how congruously the forementioned work should lead the way; and the several conditions of mens souls be spoken of, before we come to the several relations. Hereupon I resolved by Gods assistance to proceed in the order following: First, to speak to the impenitent Unconverted Sinners, who are not yet so much as purposing to Turn, or at least are not setting about the work. And with these I thought a wakening Perswasive was a more necessary means than meer Directions. For Directions suppose men willing to obey them, but the persons that we have first to deal with, are wilful, and asleep in sin, and as men that are past feeling, having given themselves over to sinne with greediness, *Ephesians* 4. 19. My next work must be for those that have some purposes to Turn, and are about the work, to Direct them  
for

for a through and true Conversion, that they miscarry not in the birth. The third part must be Directions for the younger and weaker sort of Christians, that they may be established, built up, and persevere. The fourth part, Directions for lapsed and back-sliding Christians for their safe Recovery. Besides these, there is intended some short Perswasives and Directions against some special Errours of the times, and against some common killing sins. As for Directions to Doubting troubled Consciences, that is done already. And the strong I shall not write Directions for, because they are so much taught of God already. And then the last part is intended more specially for Families as such, Directing the several Relations in their Duties. Some of these are already written: whether I shall have life and leisure for the rest, God onely knoweth. And therefore I shall publish the several parts by themselves, as I write them: and the rather because they are intended for men of different states, and because I would not deter them by the bulk or price, from reading what is written for their benefit. The Use that this part is published for, is, 1. For Masters and Parents to read often in their Families, if they have Servants or Children that are yet unconverted. 2. For all such unconverted persons to read and consider of themselves. 3. For the richer sort that have any pity

of such miserable souls, to give to the unsanctified that need them: (if they have not fitter at hand to use and give.) The Lord awake us to work while it is day, for the saving of our own and others souls, in subserviency to the Blessed God, the Maker, the Redeemer, and the Sanctifier of souls.

*Decemb. 10.*

1657.

*Richard Baxter.*

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To all Unsanctified Persons that shall  
read this Book; Especially of my Hear-  
ers in the Borough and Parish of Keder-  
minster.

*Men and Brethren,*

THE Eternal God that made you  
for a life Everlasting, and hath  
redeemed you by his only Son,  
when you had lost it and your  
selves, being mindful of you in  
your sin and misery, hath indited the Gospel,  
and sealed it by his Spirit, and commanded his  
Ministers to preach it to the world. that par-  
don being freely offered you, and Heaven be-  
ing set before you, he might call you off from  
your fleshly pleasures, and from following af-  
ter this deceitful world, & acquaint you with  
the life that you were created and redeemed  
for, before you are dead and past remedy. He  
sendeth not you Prophets or Apostles, that re-  
ceive their message by immediate Revelation,  
but yet he calleth you by his ordinary Mini-  
sters, who are commissioned by him to preach  
the same Gospel which Christ and his Apostles  
first delivered. The Lord standeth over you,  
and seeth how you forget him and your lat-  
ter end, and how light you make of Everlast-  
ing things, as men that understand not what

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they have to do or suffer: He seeth how bold you are in sin, and how fearless of his threatenings, and how careless of your souls, and how the works of Infidels are in your lives, while the belief of Christians is in your mouths. He seeth the dreadful day at hand, when your sorrows will begin, and you must lament all this with fruitless cries in torment and desperation, and when the remembrance of your folly will tear your hearts, if true Conversion now prevent it not. In compassion of your sinful miserable souls, the Lord that better knows your case than you can know it, hath made it our duty to speak to you in his Name, (2 Cor. 5. 19.) and to tell you plainly of your sin and misery, and what will be your end, and how sad a change you will shortly see, if yet you go on a little longer. Having bought you at so dear a rate as the blood of his Son Jesus Christ, and made you so free and general a promise of pardon, and grace, and everlasting glory, he commandeth us to tender all this to you, as the gift of God, and to intreat you to consider of the necessity and worth of what he offereth. He seeth & pitieth you, while you are drowned in worldly cares and pleasures, and eagerly following childish toys, and wasting that short and precious time for a thing of nought, in which you should make ready for an everlasting life: and therefore he hath commanded us to call after you, and tell you how you lose your labour, and are about to lose your souls,  
and

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and to tell you what greater and better things you might certainly have, if you would hearken to his Call, (Isa. 55. 1, 2, 3.) We believe and obey the voice of God; and come to you daily on his Message, who hath charged us to preach and be instant with you in season and out of season, and to lift up our voice like a trumpet, and shew you your transgressions and your sins, Isa. 58. 1. 2 Tim. 4. 1, 2 But, wo and alas! to the grief of our souls, and your own undoing, you stop your ears, you stiffen your necks, you harden your hearts, & break our hearts, and send us back to God with groans, to tell him that we done his message, but can do no good on you, nor scarcely get a sober hearing. O that our eyes were as a Fountain of tears, that we might lament our ignorant, careless people, that have Christ before them, and pardon, and life, and heaven before them; that might have Christ, and grace, and glory, as well as others, if it were not for their wilful negligence and contempt. O that the Lord would fill our hearts with more compassion to these miserable souls, that we might cast our selves even at their feet, and follow them to their houses, and speak to them with our bitter tears: For long have we preached to many of them, as in vain: we study plainness to make them understand, and many of them will not understand us. We study serious piercing words, to make them feel, but they will not feel. If the Greatest matter would work with them,

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we should *awake* them: If the sweetest things would work, we should entice them, and win their hearts: If the most dreadful things would work, we should at least affright them from their *wickedness*: If *Truth* and *Certainty* would take with them, we should soon *convince* them: if the God that made them, and the Christ that bought them might be heard, the case would soon be altered with them: if *Scripture* might be heard, we should soon prevail: if *Reason*, even the best and strongest Reason might be heard, we should not doubt but we should speedily convince them; if *Experience* might be heard, even their *own* experience, and the experience of all the world, the matter would be mended: Yea, if the Conscience within them might be heard, the case would be better with them then it is. But if nothing can be heard, what then shall we do for them? If the dreadful God of Heaven be slighted, who then shall be regarded? If the ineffinable love and bloud of a Redeemer be made light of, what then shall be valued? If Heaven have no desireable glory with them, and everlasting Joys be nothing worth; if they can jest at Hell, and dance about the Bottomless Pit, play with the consuming Fire, and that when God and man do warn them of it; what shall we do for such souls as these?

Once more in the Name of the God of Heaven, I shall do the Message to you which he  
hath



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That's commanded us, and leave it in these standing lines to convert you, or condemn you; to change you, or rise you in Judgment against you, and to be a witness to your faces, that once you had a *Serious Call to Turn*. Hear all you that are the drudges of the world, and, the servants of the Flesh and Satan! That spend your days in looking after prosperity on earth, and drown your conscience in drinking, and gluttony, and idleness, and foolish sports, and know you sin, and yet will sin, as if you set God at defiance, and bid him do his worst and spare not! Hearken all you that mind not God, and have no heart to holy things, and feel no savour in the Word or Worship of the Lord, or in the thoughts or mention of eternal life; that are careless of your immortal souls, and never bestowed one hour in enquiring what case they are in, whether sanctified or un sanctified, and whether you are ready to appear before the Lord! Hearken all you that by sinning in the light, have sinned your selves into Atheism and Infidelity, and do not believe the Word of God. He that hath an ear to hear, let him hear the Gracious and yet Dreadful Call of God! His eyes is all this while upon you. Your sins are Registered, and you shall surely hear of them all again: God keepeth the Book now; and he will write it all out upon your Consciences with his Terrours; and then you also shall keep it your selves. O Sinners, that you knew  
but

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but what you are doing ! and who you are all this while offending ! The Sun it self is darkness before the glory of that Majesty which you daily abuse, and carelessly provoke. The sinning Angels were not able to stand before him, but were cast down to be tormented with Devils. And dare such silly worms as you, so fearlessly offend, and set your selves against your Maker ! O that you did but a little know, what a case that wretched Soul is in, that hath engaged the Living God against him ! The Word of his mouth that made thee can unmake thee ; the frown of his Face will cut thee off, and cast thee out into utter darkness. How eager are the Devils to be doing with thee that have tempted thee, and do but wait for the word from God, to take and use thee as their own ! and then in a moment thou wilt be in Hell. If God be against thee, all things are against thee : this world is but thy prison for all that thou so lovest it ; thou art but reserved in it to the day of wrath, (Joh. 21. 30.) The Judge is coming, thy soul is even going. Yet a little while, and thy Friends shall say of thee, *He is dead !* and thou shalt see the things that now thou dost despise, and feel that which now thou wilt not believe. Death will bring such an Argument that shall effectually confute thy cavils against the Word and Ways of God, and all thy self-conceited dotages. And then how soon will thy mind be changed ? Then be an Unbeliever if thou canst, stand then

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then to all thy former words which thou wast wont to utter against the Scripture, or against a holy and a heavenly life. Make good that cause then before the Lord, that thou wast wont to plead against thy Teachers, and against thy people that feared God. Then stand to hyold opinions, & contemptuous thoughts of the diligence of the Saints: Make ready now thy strongest Reasons, and stand up then before the Judge, and plead like a man, for thy fleshly, thy worldly, and ungodly life. But know that thou must have one to plead with that will not be out-faced by thee, nor so easily put off, as we thy fellow-creatures. O poor deceived wretched Soul! there is nothing but a slender vail of flesh betwixt thee and that amazing sight, which will quickly silence thee, and turn thy tune, and make thee of another mind! As soon as Death hath drawn this Curtain, thou shalt see that which will quickly leave thee speechless. And how quickly will that day and hour come? When thou hast had but a few more merry hours, and but a few more pleasant draughts and morsels, and a little more of the honours or riches of the world, thy portion will be spent, and thy pleasures ended, and all is then gone that thou settest thy heart upon: of all that thou soldst thy Saviour and Salvation for, there is nothing left but the heavy reckoning. As a Thief, that sits merrily drinking the money in an Ale-house which he hath stoln, when men are riding

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ing in post haste to apprehend him: so is it with you. While you are drowned in cares or fleshly pleasures, and making merry with your own shame. Death is coming in post haste to seize upon you, and carry your soul to such a place, and state, as now you little know or think of. Suppose when you are bold and busie in your sin, that a Messenger were but coming poste from London to apprehend you, and take away your lives; though you saw him not, yet if you knew that he was coming, it would mar your mirth, and you would be thinking of the haste he makes, and hearken when he knocked at your door: O that you would but see what haste Death makes, though yet it have not overtaken you! No poste so swift! No Messenger more sure! As sure as the Sun will be with you in the morning, though it hath many thousands, and hundred thousand miles to go in the night: so sure will death be quickly with you, and then where is your sport and pleasure? Then will you jest and brave it out! Then will you jeer at them that warned you! Then is it better to be a believing Saint, or a sensual Worldling? And then whose shall all those things be that you have gathered? (*Luk. 12. 19, 20, 21.*) Do you not observe that days and weeks are quickly gone, and nights and mornings come apace, and speedily succeed each other. You sleep, but your Damnation slumbereth not; You linger, but your Judgement this long time lingereth nor,

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2 Pet. 2. 3, 4, 5. to which you ~~are~~ reserved for punishment, ( 2 Pet. 2. 8, 9 ) O that you were wise to understand this, and that you did consider your latter end ! Deut. 32. 29. He that hath an ear to hear, let him hear the Call of God in this day of his salvation.

O careless sinners, that you did but know the Love that you unthankfully neglect, and the preciousness of the blood of Christ which you despise ! O that you did but know the riches of the Gospel ! O that you did but know, a little know, the certainty and the Glory, and blessedness of that everlasting Life, which now you will not set your hearts upon, nor be persuaded first and diligently to seek ! ( Heb. 11. 6. and 12. 28. Mat. 6 33. ) Did you but know the Endless Life with GOD which you now neglect, how quickly would you cast away your sin ? How quickly would you change your mind and life, your course and company, and turn the stream of your affections, and lay out care another way ? How resolutely would you scorn to yield to such temptations as now deceive you, and carry you away ? How zealously would you bestir your selves for that most blessed life ? How earnest would you be with God in Prayer ? How diligent in hearing, and learning, and enquiring ? How serious in meditating on the Laws of God ? ( Psal. 1. 2. ) How fearful of sinning in thought, word, or deed ? and how careful to please God, and grow in holiness ? O what a changed people  
you

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you would be! And why should not the certain Word of God be believed by you, and prevail with you, which openeth to you these glorious and eternal things?

Yea, let me tell you, that even here on earth, you little know the difference between the life which you refuse, and the life which you choose. The Sanctified are conversing with God, when you dare scarce think of him, and when you are conversing but with earth and flesh. Their Conversation is in Heaven, when you are utter strangers to it, and your Belly is your God, and you are minding earthly things, *Phil. 3. 18, 19, 20.* They are seeking after the face of God, when you seek for nothing higher then this world. They are busily laying out for an endless life, where they shall be equal with the Angels, (*Luk. 20. 56,*) when you take up with a shadow, and a transitory thing of nought. How low and base is your earthly, fleshly, sinful life, in comparison of the noble, spiritual life of true Believers! Many a time have I looked upon such men with grief and pity, to see them trudge about the world, and spend their lives, and care, and labour for nothing but a little food and raiment, or a little fading pelf, or fleshly pleasure, or airy Honours, as if they had no higher things to mind. What difference is there between the lives of these men, and of the beasts that perish, that spend their time in working, and eating, and living, but that they may live? You taste not  
of

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of the inward heavenly pleasures which Believers taste and live upon. I had rather have a little of their comforts, which the forethoughts of their heavenly Inheritance doth afford them, though I had all their Scorns and Sufferings with it, then to have all your pleasures and treacherous prosperity: I would not have one of your secret gripes and pangs of conscience, and dreadful thoughts of death, and the Life to come; for all that ever the world hath done for you, or all that you can reasonably hope that it should do. If I were in your Unconverted Carnal state, and knew but what I know, and believe but what I now believe, methinks my life would be a fore-taste of Hell: How oft should I be thinking of the terrours of the Lord, and of the dismal day, that is hastening on? Sure Death and Hell would be still before me. I should think of them by day, and dream of them by night; I should lie down in fear, and rise in fear, and live in fear, lest death should come before I were Converted. I should have small felicity in any thing that I possessed, and little pleasure in any company, and little joy in any thing in the world, as long as I knew my self to be under the Curse and Wrath of God: I should be still afraid of hearing that voice, *Luke 12. 20.* [*Thou fool, this night shall thy soul be required of thee.*] And that fearful sentence would be written upon my conscience, *Isa. 48. 22. & 57. 21.* [*There is no peace, saith my God, to the wicked*]

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O poor sinners! It is a joyfuller life than this that you might live, if you were but willing, but truly *willing to hearken to Christ*, and come home to God. You might then draw near to God with boldness, and call him your Father, and comfortably trust him with your souls and bodies. If you look upon *Promises*, you may say, *They are all mine*. If upon the curse, you may say, [*From this I am delivered.*] When you read the Law, you may see what you are saved from; when you read the Gospel, you may see him that redeemed you, and see the course of his Love, and holy Life, and sufferings, and trace him in his temptations, tears and blood, in the Work of your Salvation. You may see Death conquered, and Heaven opened, and your resurrection and glorification provided for in the resurrection and glorification of your Lord. If you look on the Saints, you may say, [*They are my Brethren and Companions.*] If on the unsanctified, you may rejoyce to think that you are saved from that state. If you look upon the Heaven, the Sun, and Moon, and Stars innumerable, you may think and say, [*My Fathers face is infinitely more glorious; It's higher matters that he hath prepared for his Saints. Yonder is but the outward Court of Heaven. The blessedness that he hath promised me, is so much higher, that flesh and blood cannot behold it.*] If you think of the grave, you may remember that the *Glorified Spirit, a Living Head, and a Loving Father*, have all so near Relation to your Dust, that it cannot



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cannot be forgotten or neglected, but will more certainly revive, then the plants and flowers in the Spring; because that the Soul is still alive, that is the Root of the Body; and Christ is alive, that is the root of both. Even death which is the King of fears, may be remembered and entertained with joy; as being the day of your deliverance from the remnants of sin and sorrow, and the day which you believed, and hoped, and waited for, when you shall see the blessed things which you had heard of, and shall find by present joyful experience, what it was to choose the better part, and to be a sincere believing Saint. What say you, Sirs? Is not this a more delightful life to be assured of Salvation, and ready to die, then to live as the ungodly, that have their hearts overcharged with surfeiting and drunkenness, and the cares of this life, and so that day comes upon them unawares? Luk. 21. 34, 36. might you not live a comfortable life, if once you were made the Heirs of Heaven, and sure to be saved when you leave the world? O look about you then, and think what you do, and cast not away such hopes as these for very nothing. The flesh and world can give you no such hopes or comforts.

And besides all the misery that you bring upon your selves, you are the troublers of others, as long as you are Unconverted. You trouble Magistrates to rule you by the Laws. You trouble Ministers by resisting the light and guidance

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guidance which they offer you : Your sin and misery is the greatest grief and trouble to them in the world. You trouble the Commonwealth, and draw the Judgements of God upon us : It is you that most disturb the holy peace and order of the Churches, and hinder our Union and Reformation, and are the shame and trouble of the Churches where you intrude, and of the places where you are. Ah Lord ! How heavy and sad a case is this, that even in *England*, where the Gospel doth abound above any other Nation in the world, where teaching is so plain and common, and all the helps we can desire are at hand ; when the Sword hath been hewing us, and Judgement hath run as a fire through the Land ; when deliverances have relieved us, and so many admirable mercies have engaged us to God and to the Gospel, and an holy life : that yet after all this, our Cities, and Towns, and Countries, should abound with multitudes of unsanctified men, and swarm with so much sensuality as every where to our grief we see ! one would have thought that after all, this Nation should have joyned together as one man to turn to the Lord ; and should have come to their godly Teacher, and lamented all their former sins, and desired him to joyn with them in publick humiliation, to confess them openly, and beg pardon of them from the Lord, and should have craved his Instruction for the time to come, and be glad to be ruled  
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by the Spirit within, and the Ministers of Christ without, according to the Word of God. One would think that after such reason and Scripture evidences as they hear, and after all these means and mercies, there should not be an ungodly person left among us, nor a Worldling, or a Drunkard, or a hater of Reformation, or an enemy to holiness be found in all our Towns or Countries. If we be not all agreed about some Ceremonies or Forms of Government, as one would think that before this, we should have been all agreed to live a holy and heavenly life; in obedience to God, his Word and Ministers, and in Love and Peace with one another. But alas, how far are our people from this course! most of them in most places do set their hearts on earthly things, and seek *not first the Kingdom of God, and the righteousness thereof*, but look at holiness as a needless thing; their Families are prayerless, or else a few heartless lifeless words must serve instead of hearty fervent daily prayers; their children are not taught the knowledge of Christ, and the Covenant of Grace, nor brought up in the nurture of the Lord, though they falsely promised all this in their Baptism. They intrust not their servants in the matters of salvation, but so their work be done, they care not. There are more oaths and curses, & ribbald or railing speeches in their Families, than gracious words that tend to edification. How few are the Families  
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that fear the Lord, and enquire at his Word and Ministers how they should do, and what they should do, and are willing to be taught and ruled, and that heartily look after everlasting Life ! And those few that God hath made so happy, are commonly the By-word of their Neighbours ; when we see some live in drunkenness, and some in pride and worldliness, and most of them have little care of their salvation, though the cause be gross, and past all controversie, yet will they hardly be convinced of their misery, and more hardly recovered and reformed ; But when we have done all that we are able to save them from their sins, we leave the most of them as we find them. And if according to the Law of God, we cast them out of the Communion of the Church, when they have obstinately rejected all our admonitions, they rage at us as if we were their enemies, and their hearts are filled with malice against us, and they will sooner set themselves against the Lord, and his Laws, and Church, and Ministers, then against their deadly sins. This is the doleful case of *England*. We have Magistrates that countenance the ways of Godlessness, and an happy opportunity for Unity and Reformation is before us, and faithful Ministers long to see the right ordering of the Church, and of the Ordinances of God ; but the power of sin in our people doth frustrate most all. No where can almost a faithful Minister

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nister set up the questionable Discipline of Christ, or put back the most scandalous impenitent sinners from the Communion of the Church, and participation of the Sacraments, but the most of the people rail at them, and revile them : as if these ignorant careless souls were wiser than their Teachers, or then God himself, and fitter to rule the Church than they. And thus in the day of our visitation when God call upon us to Reform his Church, though Magistrates seem willing, and faithful Ministers are willing, yet are the multitude of the people still unwilling, and sin hath so blinded them, and hardened their hearts, that even in these days of Light and Grace, they are the obstinate enemies of Light and Grace, and will not be brought by the Calls of God, to see their folly, and know what is for their good. O that the people of England *knew at least in this their day, the things that belong unto their peace, before they are hid from their eyes!* Luke 19. 42.

O foolish miserable souls ! ( Gal. 3. 1. ) *who hath bewitched your minds into such madness, and your hearts into such deadness, that you should be such mortal enemies to your selves, and go on so obstinately towards damnation, that neither the Word of God, nor the persuasions of men can change your minds, or hold your hands, or stop you till you are past remedy ! Well, sinners, this life will not last always ; this patience will not wait upon you*  
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Still. Do not think that you shall abuse your Maker and Redeemer, and serve his enemies, and debase your souls, and trouble the world, and wrong the Church, and reproach the godly, and grieve your Teachers, and hinder Reformation, and all this upon free cost. You know not yet what this must cost you; but you must shortly know when the righteous God shall take you in hand, who will handle you in another manner than the sharpest Magistrates, or the plainest dealing Pastors did, unless you prevent the everlasting torments by a sound Conversion, and a speedy obeying of the Call of God. *He that hath an ear to hear, let him hear*, while mercy hath a voice to Call.

One desperate Objection, (which I have after touched, but with too much brevity) I find stick close to the hearts of many ungodly men. They think *that God doth not so much care what men think, or say, or do, as we perswade them, and therefore they care so little themselves.* For the convincing of such Atheistical men as these, I shall propound these following Questions.

1. *Dost thou think God careth whether thou be a man or not? If not, Who made thee and preserveth thee? If he do, then sure he careth whether thou behave thy self as a man.* No man is so foolish as to make an Instrument, build an House, or a Ship, and not care when he hath done, whether it be good for the use  
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he made it for. Do not for shame then impute such folly to the God of Wisdome, as if he made so noble a creature, as man, and endowed him with such noble faculties, and all for nothing; and careth not what becometh of him when he hath done. Why should God give thee a mind that can know him, and a heart that can love him, if he careth not whether thou know him or love him, or not? Do you not see that in the course of Nature every thing is fitted to its use? The Beasts know not God, nor are capable of loving him, because they were made for no such use; but thy Capacity shews that thou wast made for God, and for a life to come.

2. Dost thou think that God is *every where present and Infinite, and All-sufficient*? If not, thou dost not believe that he is God; And it is unreasonable to imagine, that God hath made a world that is greater and more extensive or comprehensive then himself: for none can communicate more then he hath. But if thou art forced to confess that God is every where, and as sufficient for every single man, as if he had never another creature to regard, you must needs confess then that he is no careless of the hearts and ways of the sons of men: For they are things that are still before his eyes. It is base and blasphemous thoughts of God, as if he were limited, absent, or insufficient, that makes men think him so regardless of their hearts and ways.

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3. Dost thou think that God *caveth what becomes of thy body*? Whether thou be sick or well? Whether thou live or die? If not, then how cam'st thou by thy life, and health, and mercies? If they come from any other fountain, tell us from whence. Is it not to God that thou prayest for thy life and health? Darest thou say to him, *I will not depend upon thee? I will not be beholden to thee for the life and mercies of another day*? If so, then thou art a blinded Atheist. But if thou think he cares for thy body, canst thou think he cares not more for thy soul? If he must regard to furnish thee with mercies, he will sure have a regard whether thou Love and Live to him that gave them.

4. Dost thou believe that *God is the Governour of the world or not*? If not, then there can be no *rightful Government*. For as no Justice or Peace can have Power but from the Sovereign, so no Sovereign can have Power but from God, nor be a lawful Governor but under him. And then all the world would be turned into confusion. But if thou must needs confess that God is the Governour of the world, what an unwise, unrighteous Governour wouldst thou make him, if you think that he regarded not the hearts and ways of those whom he doth govern? This still is but to deny him to be God.

5. If God do not care so much what is in our hearts, or what we do, *Why then should he*  
make



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*make a Law for our hearts, and words, and ways* Would he command us that which he doth not care for? would he so strictly forbid us sin, if he were indifferent whether we sin or not? Would he promise eternal life to the holy and obedient, if he cared not whether we be holy and obedient or no? Would he threaten Hell to all that are ungodly, if he cared not whether we were godly or not? Darest thou say that the Almighty Holy God is fain to rule the world by a Lie, and to deceive men into obedience? Yea, the very Law of nature it self doth contain not only *Precepts* of our duty, but the hopes and fears of a life to come, without which the world could not be governed; And certainly they are no deceits, by which an infinite Wisdome, and Power and Goodness doth govern the World.

6. If God did not much regard our hearts and lives, why doth *he make all the world to be our servants?* Doth he give us Sun, and Moon, and Stars, the earth and all the Creatures to attend us, and serve us with their lives and vertues, and yet doth he not care for our hearts or service? This is as foolish as to say, that he hath made all the world in vain, & careth not for it now he hath made it.

7. If he cared not for the frame of our hearts and lives, he would not have sent his Son to redeem us, and to cleanse us from all iniquity, and sanctifie us a peculiar people to

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himself, *Titus* 2. 14. Surely the 'price that was paid for sinners, and the wonderful design of God in our Redemption, doth shew that he makes not light of sin, and that he is wonderfully in love with holiness.

8. If God did not regard our hearts and lives, he would not have made it the *office of his Ministers to call us daily to Repentance and an holy life*; Nor commanded them to *make* such a stir with sinners to win them unto God: He would not have appointed all his Ordinances, publike and private, also to this end. Doth God command all this ado for a thing that he regards not?

9. Nor would he punish the world with Hell hereafter, or so many dreadful Judgements here, as thousands feel, if he cared not what they think or do. Methinks men that are so often groaning under his Rod, should feel that he looks after their hearts and ways.

10. And how can the *Holy Ghost* be our Sanctifier, if God be so indifferent whether we be clean or unclean? Dare you think that the Holy Ghost doth take upon him a needless work?

11. Methinks you might perceive even in the *malice of the Tempter*, that God is holy, and hateth iniquity; and his word is true that telleth us of the eternal punishment of sin. The Scripture telleth us of the Angels fall, and that many of them are become Devils by their sin, and

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and are malicious enemies of mans salvation. And do you not easily perceive it to be true? How come they else to be such importunate Tempters of men, which we feel alas, by too much experience? Or if this evidence be not palpable enough to convince the Infidel, how come they to make so many bargains with Conjurers and Witches, to draw them from God and Salvation, as they have done? How come they to appear in terrible shapes to so many as they have done, and still upon designs that declare their own dejected base condition, and their enmity to God and man, and their eager desire to engage men in a way of sin? If any Infidel will not believe that really there have been *Witches* and *Apparitions*, and consequently that there are Devils who are miserable and malicious spirits, who by sin are cast out of the favour of God, and would draw men into their miserable case, let them come and reason the case with me, and I shall quietly tell them of so many sure undeniable instances, and give them so much proof of the truth of it, as shall leave them nothing to say against it, unless they will still say, [*We will not believe*] Yea so much, as that I will not be beholden to the vilest Atheist or Infidel to believe it, if he will not quite renounce his Reason, but give it leave to see the light.

II. Lastly, If yet you think that God (the Sovereign Ruler of the world, that is every where present, and preserveth all) doth care

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so little what men are, or what they do, whether they are holy or unholy, obedient or disobedient to his Laws: then methinks that you your selves, and all the rest of your fellow creatures should little care. Two Questions therefore I must here propound to you. 1. Do not you care what men say of you, or do to you? Are you contented that men slander you, and abuse you, or set your Houses or Towns on fire, or destroy your Cattel, or Wives and Children, and imprison, wound or kill your selves? If you will make a great matter of what men say or do against you, can you be so mad (for it is no better) as to think that the Omnipotent, Holy God, should little regard what's said or done against himself, and against his servants, and that by such silly worms as men, that are his workmanship? Did not selfishness make you blind and partial, you would know that one sinne against God, deserves more punishment than ten thousand thousand times as much against such silly things as you. Do you make no matter of difference between a bad servant and a good? an obedient and a disobedient child? a son that would lay down his life for you, and a son that longs for your death, that he may have your Land? between a faithful friend, and a deadly enemy? If you do not, you are not men, but something else in humane shape. If you do, then you are somewhat worse than men, if yet you would have the  
Blessed

### *The Preface.*

Blessed God to make no great difference between those that love him above all the world, and those that regard him not; between the holy and unholy soul.

And 2. I would ask you, Whether you would have the Rulers of the world to take no care what men say or do, or would you not? If not, then you would have all the world turned loose, and you would have every man that is poorer than you have leave to rob you: and every man that hateth you, have leave to beat you, or to kill you, and every man that liketh your House, or Lands, or Goods, or Cattle, to have leave to take them from you, and every man to defile your Wives or Daughters that hath a mind to it? And so we should see whither it is that infidelity leads men. But if you like not this, then you are most unreasonable; if you would have Magistrates to be regardful of mens actions, and not God: If Magistrates must hang men for wronging you, and the Eternal Majesty must not punish them for wronging him, and breaking his laws, which is infinitely a greater matter. As if you would have a Constable punish men, and the King or Judge to have no regard of it. For Kings are under God, as Constables are under Kings; and a thousand fold lower.

The Truth is, wicked men are fallen so far from God to themselves, that they are as Gods to themselves, in their own esteem, and besides them-

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themselves, they know no God: and therefore any wrong that is done against them, or any good that is done for them, they would have regarded: but the wrong and disobedience that is against God, they would have nothing made of. And they have such narrow blasphemous thoughts of God, as if he were a finite Creature like themselves, that can be but in one place at once, that makes them so blaspheme his Providences, and think he minds not Good or evil, and will not regard the godly, or punish the ungodly, but were like the Idols of the Heathen, that have eyes and see not, ears and hear not, and hands without an executive power. But when the Memorial Book of God is opened, which is written for them that fear the Lord, and think upon his Name, and when the Lord shall say of them, *These are mine*, as he is making up his Jewels, and spareth them as a man spareth his Son that serveth him, then shall (these Infidels) return (to their wits) and the righteous shall return from their fears and sufferings, and shall discern between the righteous and the wicked, between those that served God, and those that served him not; *Mal. 3. 16, 17, 18.*

Another Objection I find most common in the mouths of the ungodly, especially of late years. They say, [*We can do nothing without God; We cannot have Grace, if God will not give it us; and if he will, we shall quickly Turn: If he have not predestinated us, and will not turn us,*

*how*

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*how can we Turn our selves, or be saved? It is not in him that wills, nor in him that runs;]* And thus they think they are excused.

I have answered this formerly, and in this Book; but let me now say thus much. 1. Though you cannot cure your selves, you can hurt and poison your selves. It's God that must *sanctifie* your hearts; but who *corrupted* them? will you wilfully take poison, because you cannot cure your selves? Methinks you should the more forbear it. You should the more take heed of sinning, if you cannot mend what sin doth mar. 2. Though you cannot be converted without the special Grace of God, yet you must know that God giveth this Grace in the use of his holy means which he hath appointed to that end; and common grace may enable you to forbear your gross sinning (as to the outward act) and to use these means. Can you truly say that you do as much as you are able to do? Are you not able to go by an Alehouse door, or to shut your mouths, and keep out the drink, or to forbear the company that hardneth you in sin? are you not able to go hear the word, & think of what you heard when you come home, and to consider with your selves of your own conditions, and of everlasting things? Are you not able to read good Books from day to day, at least on the Lords day, and to converse with those that fear the Lord? You cannot say that you have done what you were able.

## *The Preface.*

3. And therefore you must know ~~that~~ you can ~~forfeit~~ the grace and help of God by your wilful sinning or negligence, though you cannot without grace turn to God. If you will not do what you can, it's just with God to deny you that Grace by which you you might do more. 4. And for Gods Decrees, you must know that they separate not the end and means, but tie them together. God never decreed to save any but the sanctified, nor to damn any but the unsanctified. God doth as truly decree from everlasting whether your land this year shall be barren or fruitful, and just how long you shall live in this world, as he hath decreed whether you shall be saved or not. And yet you would think that man but a fool that would forbear plowing and sowing, and say, *If God have Decreed that my ground shall bear corn, it will bear, whether I plough and sow or not. If God have decreed that I shall live, I shall live, whether I eat or not; but if he have not, it is not eating that will keep me alive.* Do you know how to answer such a man, or do you not? If you do, then you know how to answer yourselves; for the case is alike: Gods decree is as peremptory about your bodies as your souls. If you do not, then try first these conclusions upon your bodies, before you venture to try them on your souls: see first whether God will keep you alive without food or rayment, and whether he will

give



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give you corn without tillage and labour, and whether he will bring you to your journey's end without your travel or carriage; and if you speed well in this, then try whether he will bring you to Heaven without your diligent use of means, and sit down and say, We cannot sanctifie our selves.

And for the point of *Free-will* which you harp so long upon; Divines are not so much disagreed about it, as you imagine. *Augustine* as well as *Pelagius*, *Calvin* as well as *Arminius*, the *Dominicans* as well as the *Jesuites*, all do generally maintain that man hath *Free-will*: that the Orthodox say, that *Free-will* is corrupted and disposed to evil. *Epiphanius* condemned *Origen*, for saying that man had lost the Image of God, and makes it a point of Heresie. And yet one may truly say, that man had lost Gods Image; and another may truly say, that he hath not lost it. For there is a two-fold Image of God on man; the one is Natural, and that is, Our Reason and *Free-will*, and this is not lost. The other is Qualitative and Ethical, and this is our Holiness, and this is lost, and by Grace restored: No man of brains denieth that man hath a Will that is naturally Free: It is free from violence, and it's a self-determining Principle, But it is not free from evil Dispositions. It is habitually averse to God and Holiness, and enclined to earthly fleshly things. It is enslaved by a sinful byas. This  
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no man methinks that is a Christian, should deny: and of the Aged, I see not how an Infidel can deny it. Alas, we easily confess to you, that you have not this Spiritual Moral Free-will, which is but your right inclination, and your habitual willingness it self. If you had a Will that were freed from wicked Inclinations, I had no need to write such Books as this to perswade you to Be willing in a case which your own Salvation lieth on. To the grief of our Souls, we perceive after all our preaching and perswasions, that the ungodly have not this Spiritual Free will. But this is nothing but your willingness it self, and inclination to be willing, and therefore the want of it is so far from excusing you, that the more you want it (that is, the more you are wilful in sin) the worse you are, and the sorer will be your punishment. And our preaching, and perswasion, and your hearing and considering, are the appointed means to get this Moral Power or Freedom, that is, to make you truly willing.

Well, Sirs, I have but three requests to you, and I have done.

First, That you will seriously read over this small Treatise; (and if you have such as need it in your Families, that you would read it over and over to them: and if those that fear God, would go now and then to their ignorant Neighbours, and read this or some other

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other Book to them of this Subject, they might be a means of winning of Souls.) If we cannot intreat so small a Labour of men for their own Salvation, as to read such short instructions as these, they set little by themselves, and will most justly perish.

Secondly, When you have read over this Book, I would intreat you to go along, and ponder a little what you have read, and be-think you as in the sight of God, whether it be not true, and do not nearly touch your souls, and whether it be not time for you to look about you. And also I entreat you, that you will upon your knees beseech the Lord that he will open your eyes to understand the Truth, and turn your hearts to the Love of God, and beg of him all the saving Grace that you have so long neglected, and follow it on from day to day, till your hearts be changed. And withal, that you will go to your Pastors (that are set over you to take care of the health of your souls, as Physicians do for the health of your bodies) and desire them to direct you what course to take, and acquaint them with your spiritual estate, that you may have the benefit of their Advice and Ministerial help. Or if you have not a faithful Pastour at home, make use of some other in so great a need.

Thirdly, When by Reading, Consideration, Prayer and Ministerial Advice, you are once acquainted with your sin and misery,  
with

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with your Duty and Remedy, delay not, but presently forsake your sinful company and courses, and turn to God, and obey his Call. As you love your souls, take heed that you go not against so loud a Call of God, and against your own Knowledge and Consciences, lest it go worse with you in the day of Judgement, then with *Sodome* and *Gomorrhah*. Enquire of God, as a man that is willing to know the truth, and not to be a willful cheater of his soul. Search the holy Scriptures daily, and see whether those things be so or not: try impartially whether it be safer to trust to Heaven or Earth, and whether it be better to follow God or man, the Spirit or the flesh, and better live in holiness or sin; and whether an unsanctified estate be safe for you to abide in one day longer: And when you have found out which is best, resolve accordingly, and make your choice without any more ado. If you will be true to your own souls, and do not love everlasting torments, I beseech you as from the Lord, that you will but take this reasonable Advice. O what happy Towns and Countries, and what a happy Nation might we have, if we could but perswade our Neighbours to agree to such a necessary motion! What joyful men would all faithful Ministers be, if they could but see their people truly heavenly and holy! This would be the Unity, the Peace, the Safety, the Glory of our Churches, the Happiness of our Neigh-

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Neighbours, and the comfort of our souls. Then how comfortably should we preach Absolution and Peace to you? and deliver the Sacraments which are the Seals of Peace to you? And with what Love and Joy might we live among you? At your Death-bed how boldly might we comfort and encourage your departing souls? and at your burial, how comfortably might we leave you in the Grave, in expectation to meet your souls in Heaven, and to see your bodies raised to that glory!

But if still the most of you will go on in a careless, ignorant, fleshly, worldly, or unholy life, and all our desires and labours cannot so far prevail as to keep you from the willful damning of your selves, we must then imitate our Lord, who delighteth himself in those few that are his Jewels, and in the little Flock that shall receive the Kingdome, when the most shall reap the misery which they sowed. In nature excellent things are few: The world hath not many Suns or Moons: It's but a little of the earth that is gold or silver. Princes and Nobles are but a small part of the Sons of men. And it is no great number that are learned, judicious, or wise here in the world. And therefore, if the gate being strait, and the way narrow, there be but few that find salvation, yet God will have his glory and pleasure in those few. And when Christ shall come with his mighty Angels in  
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flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, his coming will be glorified in his Saints, and admired in all true Believers, *2 Theff. 1. 7, 8, 9, 10.*

And for the rest, as God the Father vouchsafed to create them, and God the Son disdained not to bear the penalty of their sins upon the Cross, and did not judge such sufferings vain, though he knew that by refusing the Sanctification of the Holy Ghost, they would finally destroy themselves; so we that are his Ministers, though these be not gathered, judge not our labours wholly lost, (See *Isa. 49. 5.*)

Reader, I have done with thee, (when thou hast perused this Book) but sin hath not yet done with thee (even those that thou thoughtest had been forgotten long ago) and Satan hath not yet done with thee (though now he be out of sight) and God hath not yet done with thee, because thou wilt not be perswaded to have done with the deadly reigning sin. I have written thee this perswasion, as one that is going into another world, where the things are seen that here I speak of: and as one that knoweth thou must be shortly there thy self. As ever thou wilt meet me with comfort before the Lord that made us; as ever thou wilt escape the everlasting plagues prepared for the final neglecters of salvation, and for all that are not sanctified by the Holy Ghost, and  
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which also must be the Testimony of

Thy serious

Monitor

*Decemb. 11.*

1657.

*Richard Baxter.*

*The*




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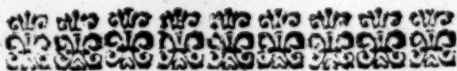
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43. A Treatise of Death.
44. The vain Religion of the Formal Hypo  
cite, &c. in several Sermons preached at the  
Abby in *Westminster*, in 12.
45. The Mischief of Self-ignorance, and  
the Benefits of Self-acquaintance : Opened in  
divers Sermons at *Dunstons-West*, in *octavo*.



A  
C A L L  
TO THE  
UNCONVERTED.

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Ezek. 33. 11.

*Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?*



T hath been the astonishing wonder of many a man as well as me, to read in the holy Scripture how few will be saved, and that the greatest part even of those that are called, will be everlastingly shut out of the Kingdom of Heaven, and be tormented with the  
Devils

Devils in eternal fire. Infidels believe not this when they read it, and therefore must feel it. Those that do believe it, are forced to cry out with *Paul, Rom. 11.33. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his Judgements, and his ways past finding out!* But Nature it self doth teach us all to lay the blame of evil works upon the doers, and therefore when we see any baineous thing done, a principle of Justice doth provoke us to enquire after him that did it, that the evil of the work may return the evil of shame upon the author. If we saw a man killed and cut in pieces by the way, we should presently ask, *Oh who did this cruel deed!* If the Town were wilfully set on fire, you would ask *What wicked wretch did this?* So when we hear that the most will be firebrands of Hell for ever, we must need think with our selves, How come this to pass? and who is it long of who is it that is so cruel as to be the

cause



cause of such a thing as this? And we can meet with few that will own the guilt. It is indeed confest by all, that *Satan* is the cause; but that doth not resolve the doubt, because he is not the principal cause. He doth not *force* men to sin, but *tempts* them to it, and leaves it to their own wills whether they will do it or not. He doth not *carry* men to an Ale-house, and force open their mouths, and pour in the drink; nor doth he hold them that they cannot go to Gods service, nor doth he force their hearts from holy thoughts. It lieth therefore between God himself and the sinner: one of them must needs be the principal cause of all this misery, which ever it is: For there is no other to cast it upon; And *God* disclaimeth it: *He* will not take it upon him. And the *wicked* disclaim it usually, and they will not take it upon them. And this is the Controversie that is here managing in my Text.

The Lord complaineth of the people;

ple, and the people think it is long of God. The same controversie is handled, chap. 18. where vers. 25. they plainly say, that *the way of the Lord is not equal*; and God saith, *It is their ways that are not equal*. So here they say, vers. 19. *If our transgressions and our sins be upon us, and we pine away in them, how shall we then live?* As if they should say, If we must die and be miserable, how can we help it? As if it were not long of them, but God. But God in my Text doth clear himself of it, and telleth them how they may help it if they will, and perswadeth them to use the means; and if they will not be perswaded, he lets them know that it is long of themselves; and if this will not satisfie them, he will not therefore forbear to punish them: It is he that will be the Judge: and he will judge them according to their ways; they are no Judges of him or of themselves; as wanting authority, and wisdom, and impartiality: Nor is their cavilling  
and

and quarrelling with God that shall serve their turn, or save them from the execution of Justice which they murmur at.

The words of this Verse contain,  
 1. Gods purgation or clearing of himself from the blame of their Destruction. This he doth, not by disowning his law, that *the wicked shall die*, nor by disowning his Judgement and Execution according to the Law, or giving them any hope that the Law shall not be executed; but by professing that it is not their death that he takes pleasure in, but their *returning* rather, that they may live: And this he confirmeth to them by his Oath.  
 2. An express Exhortation to the wicked to Return; wherein God doth not onely command, but perswade, and condescend also to reason the case with them, *Why they will die?* The direct End of this Exhortation is, That they may Turn and Live. The Secondary or reserved ends, upon supposition that this is not attained,  
 are

are these two. First, to convince them **Doc**  
by the means which he used, that it is **c**  
not long of God if they be miserable. **m**  
Secondly, to convince them from their **Doc**  
manifest wilfulness in rejecting all his **r**  
commands and perswasions, that it is **t**  
long of themselves ; and they die, even **Doc**  
because they will die.

The substance of the Text doth lie  
in these Observations following.

**Doct. 1.** *It is the unchangeable Law of  
God, that wicked men must Turn or  
Die.* **H**

**Doct. 2.** *It is the promise of God, that  
the wicked shall live if they will but  
Turn.* **you**  
**I**  
**the**

**Doct. 3.** *God taketh pleasure in mens  
Conversion and Salvation, but not in  
their Death or Damnation : he had  
rather they would Return and Live,  
than go on and Die.* **Do**  
**m**

**Doct. 4.** *This is a most certain truth,  
which because God would not have  
men to question, he hath confirmed it  
to them solemnly by his Oath.* **th**  
**w**  
**C**  
**th**

**Doct.**

em Doct. 5. *The Lord doth redouble his  
is commands and perswasions to the  
le. wicked to Turn.*

eir Doct. 6. *The Lord condescendeth to  
his reason the ease with them, and asketh  
is the wicked, Why they will die?*

en Doct. 7. *If after all this the wicked will  
not turn, it is not long of God that they  
perish, but of themselves: their own  
wilfulness is the cause of their own  
Damnation; they therefore die, be-  
cause they will.*

of  
or Having laid the Text open before  
your eyes in these plain Propositions,  
I shall next speak somewhat of each of  
them in order, though very briefly.

Doct. 1. **I***T is the unchangeable Law  
of God, that wicked men  
must Turn or Die.*

If you will believe God, believe  
this: There is but one of these two  
ways for every wicked man, either  
Conversion or Damnation. I know  
the wicked will hardly be perswaded

either of the truth or equity of this. No wonder if the Guilty quarrel with the Law. Few men are apt to believe that which they would not have to be true; and fewer would have that to be true which they apprehend to be a disadvantage against them. But it is not quarrelling with the Law, or with the Judge, that will save the Malefactor. Believing and regarding the Law might have prevented his death; but denying and accusing it, will but hasten it. If it were not so, an hundred would bring their Reasons *against* the Law, for one that would bring his Reason *to* the Law; and men would rather chuse to give their reasons why they should not be punished, than to hear the commands and reasons of their Governors which require them to obey. The Law was not made for you to judge, but that you might be ruled and judged by it.

But if there be any so blind as to venture to question, either the Truth or the Justice of this Law of God, I shall

this shall briefly give you that evidence of  
with both, which methinks should satisfie a  
lieve reasonable man.

And first, if you doubt whether  
this be the Word of God or not, be-  
sides an hundred other Texts, you  
may be satisfied by these few. *Match.*  
*18. 3. Verily I say unto you, except ye*  
*be converted, and become as little chil-*  
*dren, ye cannot enter into the Kingdom*  
*of Heaven. Joh. 3. 3. Verily, Verily,*  
*I say unto thee, Except a man be born*  
*again, he cannot see the Kingdom of*  
*God. 2 Cor. 5. 17. If a man be in*  
*Christ, he is a new creature: old things*  
*are past away, behold all things are be-*  
*come new. Col. 3. 9, 10. Ye have put off*  
*the old man with his deeds, and have*  
*put on the new man, which is renewed*  
*in knowledge, after the image of him*  
*that created him. Heb. 12. 14. With-*  
*out holiness none shall see God. Rom.*  
*8. 8, 9. So then, they that are in the flesh,*  
*cannot please God. Now if any man*  
*have not the Spirit of Christ, he is none*  
*of his. Gal. 6. 35. For in Christ Jesus*  
*neither*

neither Circumcision availeth any thing, nor Uncircumcision, but a new creature.

1 Pet. 1. 3. According to his abundant grace, he hath begotten us again to a lively hope. Vers. 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 Pet. 2. 1, 2. Wherefore laying aside all malice, and all guile, and hyprocrisies, and envies, and evil speakings, as new born babes desire the sincere milk of the Word, that ye may grow thereby. Psalm 9. 17. The wicked shall be turned into Hell, and all the Nations that forget God. Psalm 11. 5. And the Lord loveth the righteous, but the wicked his soul hateth.

As I need not to stay to open these Texts which are so plain, so I think I need not adde any more of that multitude which speak the like: If thou be a man that dost believe the Word of God, here's already enough to satisfie thee, that the wicked must be converted or condemned. You are already

ready



ready brought so far, that you must either confess that this is true, or say plainly, you will not believe the Word of God. And if you once become to that pass, there is but small hopes of you : look to your selves as well as you can ; for it's like you will not be long out of Hell. You would be ready to flee in the face of him that should give you the lye ; and yet dare you give the lye to God ? But if you tell God plainly you will not believe him, blame him not if he never warn you more, or if he forsake you, and give you up as hopeless. For to what purpose should he warn you, if you will not believe him ? Should he send an Angel from heaven to you, it seems you would not believe. For an Angel can speak but the Word of God ; and if an Angel should bring you another Gospel, you are not to receive it, but to hold him accursed, *Gal. 1. 8.* And surely there is no Angel to be believed before the *Son of God*, who came from the Father to bring us this *Doctrine*. If  
he

he be not to be believed, then all the Angels in Heaven are not to be believed. And if you stand on these terms with God, I shall leave you till he deal with you in a more convincing way. God hath a voice that will make you hear. Though he entreat you to hear the voice of his Gospel, he will make you hear the voice of his condemning Sentence, without entreaty. We cannot make you believe against your wills, but God will make you feel against your wills.

But let us hear what reason you have why you will not believe this Word of God, which tells us, that the wicked must be *Converted or Condemned*? I know your reason, it is because that you judge it unlikely that God should be so unmerciful: you think it cruelty to damn men everlastingly for so small a thing as a sinful life. And this leads us up to the second thing, which is to justify the *Equity* of God in his Laws and judgements.

And first, I think you will not deny  
but

but that it is most suitable to an immortal soul, to be ruled by Laws that promise an *immortal* reward, and threaten an endless punishment. Otherwise the Law would not be suited to the nature of the subject, who will not be fully ruled by any lower means than the hopes or fears of everlasting things: As it is in case of temporal punishment, If a Law were now made that the most hainous crimes shall be punished with an hundred years captivity, this might be of some efficacy, as being equal to our lives. But if *there* had been no other penalties before the *flood*, when men lived eight or nine hundred years, it would not have been sufficient, because men would know that they might have so many hundred years impunity afterward. So it is in our present case.

2. I suppose you will confess, that the promise of an endless and unconceivable glory is not unsuitable to the wisdom of God, or the case of man. And why then should you not think

so of the *Threatning* of an endless and unspeakable misery !

3 When you find it in the Word of God that *so it is*, and *so it will be*, do you think your selves fit to contradict this Word ? Will you call your Maker to the Bar ? and examine his Word upon the accusation of falshood ? Will you sit upon him, and judge him by the Law of your conceits ? Are you wiser, and better, and righteouser than he ? Must the God of Heaven come to School to you to learn wisdom ? Must infinite wisdom learn of folly ? and infinite goodness be corrected by a swinish sinner, that cannot keep himself an hour clean ? Must the Almighty stand at the Bar of a worm ? Oh horrid arrogance of senseless dust ! Shall every mole, or clod, or dunghill accuse the Sun of darkness, and undertake to illuminate the world ? Where were you when the Almighty made these Laws, that he did not call you to his Council ? surely he made them before you were born, without desiring your ad-

vice ;

and vice; and you come into the world too late for to reverse them: if *you* could have done so great a work, you should have stept out of your Nothingness, and have contradicted Christ when he was on earth, or *Moses* before him, or have saved *Adam* and his sinfull progeny from the threatned death, that so there might have been no need of Christ. And what if God withdraw his patience and sustentation, and let you drop into Hell while you are quarrelling with his Word? will you then believe that there is an Hell?

4. If sin be such an evil that it requireth the *death of Christ* for its expiation, no wonder if it deserve our everlasting misery.

5. And if the sin of the *Devils* deserved an endless torment, why not also the sin of man?

6. And methinks you should perceive, that it is not possible for the best of men, much less for the wicked, to be competent Judges of the desert of sin. Alas, we are all both blind and partial.

You can never know fully the desert of sin, till you fully know the evil of sin; and you can never fully know the evil of sin, till you fully know, 1. The Excellency of the soul which it deformeth. 2 And the Excellency of holiness which it doth obliterate. 3. And the reason and excellency of the Law which it violateth. And 4. The excellency of the Glory which it doth despise. And 5. The excellency and office of Reason which it treadeth down. 6. No nor till you know the infinite Excellency, Almightyness, and Holiness of that God against whom it is committed. When you fully know all these, you shall fully know the desert of sin. Besides you know that the Offensor is too partial to judge the Law, or the proceedings of his Judge. We judge by feeling, which blinds our reason. We see in common worldly things that most men think the cause is right which is their own; and that all is wrong that's done against them; and let the most wise, or just, impartial friends

friends perswade them to the contrary, and it's all in vain. There's few children but think the Father is unmerciful, or dealeth hardly with them, if he whip them. There's scarce the vilest swinish wretch, but thinketh the Church doth wrong him if they excommunicate him; nor scarce a Thief or Murderer that is hanged, but *would* accuse the Law and Judge of cruelty, if that would serve turn.

7 Can you think that an *unholy* soul is fit for *heaven*? Alas, they cannot *love* God *here*, nor do him any service which he can accept. They are *contra-ry* to God, they *loath* that which he most loveth, and love that which he abhorreth: They are incapable of that imperfect *Communion* with him, which his Saints do here partake of. How then can they live in that perfect *love* of him, and full delights and Communion with him, which is the blessedness of Heaven? You do not accuse your selves of unmercifulness, if you make not your Enemy your bosome

Counsellor ; or if you take not your Swine to bed and board with you ; nor if you take away his life, though he never sinned. And yet will you blame the absolute Lord, the most wise and gracious Sovereign of the world, if he condemn the Unconverted to perpetual misery ?

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*Use.*

**I** Beseech you now, all that love your souls, that in stead of quarrelling with God and with his Word, you will presently stoop to it, and use it for your good. All you that are yet unconverted in this Assembly, take this as the undoubted truth of God ; You must ere long be *converted or condemned*. There is no other way, but *Turn or Die*. When God that cannot lye hath told you this ; When you hear it from the Maker and Judge of the world, its time for him that hath ears to hear. By this time you may see what you have to trust to. You are but *dead & damned* men.



men, except you will be converted. Should I tell you otherwise, I should deceive you with a lie. Should I hide this from you, I should undo you, and be guilty of your blood, as the verses before my Text assure me, *Ver. 8. When I say to the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.* You see then, though this be a rough unwelcome Doctrine, its such as we must preach, and you must hear. It is easier to hear of Hell than feel it. If your necessities did not require it, we would not gall your tender ears with truths that seem so harsh and grievous. Hell would not be so full, if people were but willing to know their case, and to hear and think of it. The reason why so few escape it, is because: they strive not to enter in at the strait gate of Conversion, and to go the narrow way of holiness while they have time; and they strive not, be-

cause they be not wakened to a lively feeling of the danger they are in ; and they be not awakened, because they are loth to hear or think of it ; and that is partly through foolish tenderness, and carnal self-love, and partly because they do not well believe the Word that threatneth it. If you will not thoroughly believe this truth, methinks the weight of it should force you to remember it ; and it should follow you, and give you no rest till you are converted. If you had but once heard this voice by the voice of an Angel, *Thou must be Converted or Condemned, Turn or Die* : would it not stick in your mind, and haunt you night and day, so that in your sinning you would remember it, and at your labour you would remember it, as if the voice were still in your ears, *Turn or Die* ! Oh happy were your souls if it might thus work with you, and never be forgotten, or let you alone, till it have driven home your hearts to God. But if you will cast it

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out by forgetfulness or unbelief, how can it work to your Conversion and Salvation? But take this with you to your sorrow; though you may put this out of your minds, you cannot put it out of the Bible, but *there it will stand as a sealed truth which you shall experimentally know for ever, that there is no other way but Turn or Die.*

O what is the matter then that the hearts of sinners be not pierced with such a weighty truth! A man would think now, that every Unconverted Soul that hears these words, should be pricked to the heart, and think with themselves, *This is my own case,* and never be quiet till they found themselves Converted. Believe it, Sirs, this drowsie careless temper will not last long. Conversion and Condemnation are both of them awakening things: and one of them will make you feel ere long. I can fore-tell it as truly as if I saw it with my eyes, that either Grace or Hell will

shortly bring these matters to the quick, and make you say, *What have I done? what a foolish wicked course have I taken!* The scornful and the stupid state of sinners will last but a little while. As soon as they either Turn or Die, the presumptuous dream will be at an end, and then their wits and feeling will return.

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**B**UT I foresee there are two things that are like to harden the unconverted, and make me lose all my labour, except they can be taken out of the way: and that is the misunderstanding of those two words, [*The Wicked*] and [*Turn.*] Some will think with themselves, It's true, the *Wicked* must Turn or Die: but what is that to me? I am not *Wicked*, though I am a *Sinner*, as all men be. Others will think, *It's true, that we must turn from our evil ways: but I am turned long ago: I hope this is not now to do.* And thus while wicked men think they are not wicked, but are already

ready

ready *Converted*, we lose all our labour in perswading them to Turn. I shall therefore before I go any further, tell you here who are meant by [*the wicked*] and who they be that must *Turn or Die*; and also what is meant by *Turning*; and who they be that are truly converted: And this I have purposely reserved for this place, preferring the Method that fits my end.

And here you may observe, that in the sense of the Text, a *wicked man*, and a *converted man* are contraries. No man is a wicked man that is converted, and no man is a converted man that is wicked; So that to be a wicked man, and to be an unconverted man, is all one. And therefore in opening one we shall open both.

Before I can tell you what either *Wickedness* or *Conversion* is, I must go to the bottom, and fetch up the matter from the beginning.

It pleased the great Creator of the World, to make three sorts of living creatures,

creatures; *Angels* be made pure Spirits without flesh: and therefore he made them only for Heaven, and not for to dwell on earth. *Brutes* were made flesh without immortal Souls: and therefore they were made onely for Earth and not for Heaven. *Man* is of a middle nature between both, as partaking of both flesh and Spirit: and therefore he was made both for Earth and Heaven. But as his flesh is made to be but a servant to his spirit, so is he made for Earth but as his passage or way to Heaven, and not that this should be his home or happiness. The blessed state that man was made for, was to behold the Glorious Majesty of the Lord, and to praise him among his holy Angels: and to love him, & be filled with his love for ever. And as this was the end that man was made for, so God did give him means that were fitted to the attaining of it. These means were principally two. First, the right Inclination and Disposition of the mind of man. Secondly, the

the right ordering of his life and practice. For the first, God suited the disposition of man unto his end; giving him such knowledge of God as was fit for his present state, and an heart disposed and inclined to God, in holy Love. But yet he did not *fix* or *confirm* him in this condition; but having made him a free Agent, he left him in the hands of his own free-will. For the second, God did that which *belongeth* to him; that is, he gave man a perfect Law, requiring him to continue in the Love of God, & perfectly to obey him. By the wilful breach of this Law, man did not only forfeit his hopes of everlasting life, but also turned his heart from God, and fixed it on these lower fleshly things, and hereby did blot out the spiritual Image of God from his Soul. So that man did both fall short of the Glory of God, which was his End, and put himself out of the way by which he should have attained it; and this both as to the frame of his *heart* and of his *life*. The holy Inclination

tion and Love of his Soul to God, he lost: and instead of it, he contracted an Inclination and Love to the pleasing of his flesh, or carnal self by earthly things: growing strange to God, and acquainted with the creature: And the course of his life was suited to the Bent and Inclination of his heart: he lived to his carnal self, and not to God: he sought the creature for the pleasing of his flesh, instead of seeking to please the Lord. With this *Nature or corrupt inclination* we are all now born into the world: For *who can bring a clean thing out of an unclean?* Job 14. 4. As a Lyon hath a fierce and cruel *nature* before he doth devour; and as an Adder hath a venomous *nature* before he sting: so in our very infancy we have those sinful *Natures or Inclinations* before we think, or speak, or do amiss. And hence springeth all the sin of our lives. And not only so, but when God hath of his mercy provided us a Remedy, even the Lord Jesus Christ to be



be the Saviour of our souls, and bring us back to God again, we naturally love our present state, and are loth to be brought out of it, and therefore are set against the means of our recovery; and though custom have taught us to thank Christ for his good will, yet carnal self perswaderh us to refuse his Remedies, and to desire to be excused when we are commanded to take the medicines which he offereth, and are called to forsake all, and follow him to God and Glory.

I pray you read over this leaf again and mark it: for in these few words, you have a true Description of our natural state, and consequently of a wicked man. For every man that is in this state of corrupted nature, is a wicked man, and in a state of death.

By this also you are prepared to understand what it is to be *Converted*: to which end you must further know, That the mercy of God, not willing that man should perish in his sin, provided a remedy, by causing his Son to  
take

take our Nature, and being in one person God and Man, to become a Mediator between God and Man, and by dying for our sins on the Cross, to ransom us from the curse of God, and the power of the Devil; and having thus Redeemed us, the Father hath delivered us into his hands as his *own*. Hereupon the Father and the Mediator do make a new Law and Covenant for man: not like the first, which gave life to none but the perfectly obedient, and condemned man for every sin; but Christ hath made a Law of Grace, or a promise of Pardon and everlasting Life to all that by true repentance, and by faith in Christ, are converted unto God. Like an Act of *Oblivion* which is made by a Prince to a company of Rebels, on *condition* they will lay down Arms and come in, and be *loyal* subjects for the time to come.

But because the Lord knoweth that the heart of man is grown so wicked, that for all this men will not accept of the Remedy, if they be left to themselves,

selves, therefore the Holy Ghost hath undertaken it as his office to inspire the Apostles, and seal up the Scripture by Miracles and Wonders, and to illuminate and convert the souls of the Elect.

So that by this much you see, that as there are three persons in the Trinity, the Father, the Son and the Holy Ghost ; so each of these persons have their several works, which are eminently ascribed to them.

The Fathers works were to create us, to rule us as his rational creatures, by the Law of Nature, and judge us thereby ; and in mercy to provide us a Redeemer when we were lost, and to send his Son, and accept his Ransom.

The works of the Son for us were these, To Ransom and Redeem us by his Sufferings, and Righteousness : to give out the *promise* or Law of Grace, and Rule and Judge the world as their Redeemer, on terms of Grace, and to make intercession for us, that the benefits of his death may be communicated,

rated ; and to send the Holy Ghost (which the Father also doth by the Son.) The works of the Holy Ghost for us are these ; to endite the Holy Scriptures, by inspiring and guiding the Prophets and Apostles, and sealing the Word by his miraculous gifts and works ; and the illuminating and exciting the ordinary ministers of the Gospel, and so enabling them, and helping them to publish that Word : and by the same Word illuminating and converting the souls of men. So that as you could not have been *reasonable Creatures*, if the Father had not *Created* you ; nor have had any *access* to God, if the Son had not *Redeemed* you ; so neither can you have a *part in Christ*, or be saved, except the *Holy Ghost* do *sanctifie* you.

So that by this time you may see the several causes of this work. The *Father* sendeth the *Son* : the *Son* redeemeth us, and maketh the Promise of Grace ; the *Holy Ghost* indireth and sealeth this Gospel : the *Apostles* are the Secretaries

cretaries of the Spirit to write it : the *Preachers* of the Gospel do proclaim it, and perswade them to obey it. And the *holy Ghost* doth make their preaching effectual, by opening the hearts of men to entertain it. And all this to repair the image of *God* upon the *soul*, and to set the heart upon God again, and take it off the creature and carnal self, to which it is revolted ; and so to turn the current of the life into an heavenly course, which before was earthly ; and all this by the entertainment of Christ by Faith, who is the Physitian of the Soul.

By this which I have said, you may see what it is to be *Wicked*, and what it is to be *Converted*. Which I think will be yet plainer to you, if I describe them as consisting of their several parts: and for the first, A *wicked man* may be known by these three things.

First, he is one who placeth his *chief content on earth*, and loveth the creature more than God, and his fleshly prosperity above the heavenly felicity:

He

He savoureth the things of the flesh, but neither discerneth nor savoureth the things of the Spirit: though he will say, that Heaven is better than Earth, yet doth he not really so esteem it to himself. If he might be sure of earth, he would let go heaven, and had rather stay here, than be removed thither. A life of perfect holiness in the sight of God, and in his love and praises for ever in heaven, doth not find such liking with his heart, as a life of health and wealth, and honour here upon earth. And though he falsely profess that he loveth God above all, yet indeed he never felt the power of Divine love within him, but his mind is more set on the world, or fleshly pleasures, than on God. In a word, whoever loveth earth above heaven, and fleshly prosperity more than God, is a wicked unconverted man.

On the other side, a *Converted man*, is illuminated to discern the *Loveliness* of God; and so far believeth the Glory that is to be had with God, that

that his heart is taken up to it, and set more upon it, than on any thing in this world. He had rather see the face of God, and live in his everlasting love and praises, than have all the wealth or pleasure of the world. He seeth that all things else are vanity, and nothing but God can fill the soul; and therefore let the world go which way it will, he layeth up his treasures and hopes in heaven, and for that he is resolved to let go all. As the fire doth mount upward, and the needle that is touched with the Loadstone still turneth to the North: so the Converted soul is enclined unto God. Nothing else can satisfie him; nor can he find any Content and rest but in his Love. In a word, All that are converted, do esteem and love God better than all the world, and the heavenly felicity is dearer to them than their fleshly prosperity. The prooffe of what I have said, you may find in these places of Scripture, *Phil.* 3.8,21. *Mat.* 8.19,20,21. *Gal.* 1,2,3,4. *Rom.* 8.5,6.

5, 6, 7, 8, 9, 18, 23. *Psal.* 73. 25, 26.

*Secondly*, a wicked man is one that maketh it the principal business of his life to prosper in the world, and attain his fleshly ends. And though he may read, and hear, and do much in the outward duties of Religion, and forbear disgraceful sins; yet this is all but upon the by, and he never makes it the trade and principal business of his life to please God, and attain everlasting glory, but puts off God with the leavings of the world, and gives him no more service than the flesh can spare; for he will not part with *all* for *heaven*.

On the contrary, a converted man is one that makes it the principal care and business of his life to please God, and to be saved, and takes all the blessings of this life but as accommodations in his journey towards another life, and useth the creature in subordination unto God: he loveth an holy life, and longeth to be more *holy*: he hath no sin but what he hateth, and longeth, and prayeth, and striveth to be rid of.

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6. The drift and bent of his life is for God, and if he sin, it is contrary to the very bent of his heart and life, and therefore he riseth again and lamenteth it, and dare not wilfully live in any known sin. There is nothing in this world so dear to him, but he can give it up to God, and forsake it for him and the hopes of glory. All this you may see in *Colos.* 3. 1, 2, 3, 4, 5. *Matth.* 6. 33, 40. *Luke* 18. 22, 23, 29. *Luke* 14. 18, 24, 26, 27. *Rom.* 8. 13. *Gal.* 5. 24. *Luke* 12. 21, &c.

*Thirdly*, the soul of a wicked man did never truly discern and relish the mystery of Redemption, nor thankfully entertain an offered Saviour, nor is he taken up with the love of the Redeemer, nor willing to be ruled by him as Physician of his soul, that he may be saved from the guilt and power of his sins, & recovered unto God: but his heart is insensible of this unspeakable benefit, and is quite against the healing means by which he should be recovered. Though he may be willing

to be carnally Religious, yet he never resigned up his soul to Christ, and to the motions and conduct of his Word and Spirit.

On the contrary, the *Converted* soul having felt himself undone by sin, and perceiving that he hath lost his peace with God, and hopes of heaven, and is in danger of everlasting misery, doth thankfully entertain the tidings of Redemption, and believing in the Lord Jesus as his only Saviour, resigneth up himself to him for wisdom, righteousness, sanctification and redemption. He taketh Christ as the Life of his soul, and liveth by him, and useth him as his salve for every sore, admiring the wisdom and love of God in this wonderful work of mans Redemption. In a word, *Christ* doth even dwell in his heart by Faith, and the life that he now liveth is by the Faith of the *Son of God*, that hath loved him, and gave himself for him. Yea it is not so much he that liveth, as Christ in him. For these, see *Joh. 1. 11, 13. & 3. 19, 20.*

*Rom.*

Rom. 8. 9. Phil. 3. 7, 8, 9, 10. Gal. 2. 20.  
 Job. 15. 2, 3, 4. 1 Cor. 1. 20. & 2. 2.

**Y**Ou see now in plain terms from the Word of God, who are the wicked, and who are the Converted. Ignorant people think that if a man be no swearer, nor curser, nor railer, nor drunkard, nor fornicator, nor extortioner, nor wrong any body in their dealings, and if they come to Church, and say their prayers, these cannot be wicked men. Or if a man that hath been guilty of drunkenness, or swearing, or gaming, or the like vices, do but forbear them for the time to come, they think that *this* is a converted man. Others think, if a man that hath been an enemy and scorner at godliness, do but approve it, and joyn himself with those that are godly, and be hated for it by the wicked as the godly are, that this must needs be a converted man. And some are so foolish as to think they are converted, by taking up some new and false opinion,

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and falling into some divided party, as Anabaptists, Quakers, Papists, or such like. And some think, if they have but been affrighted by the fears of Hell, and had convictions and gripes of Conscience, and thereupon have purposed and promised amendment, and taken up a life of civil behaviour, and outward Religion, that this must needs be true Conversion. And these are the *poor* deluded souls that are like to lose the benefit of all our perswasions: and when they *hear* that the wicked must *Turn* or *Die*, they think that this is not spoken to them, for they are not wicked, but are *Turned* already. And therefore it is that Christ told some of the Rulers of the Jews, who are graver and civiler then the common people, that *Publicanes and Harlots do go into the Kingdom of God, before them, Matth. 21. 31.* Not that an harlot or gross sinner can be saved without Conversion; but because it was easier to make these gross sinners perceive their sin and misery, and the necessary

necessi y of a change, when the civiler sort do delude themselves by thinking that they are converted already, when they be nor.

O Sirs, Conversion is another kind of work than most are ware of : It's not a small matter to bring an *earthly mind* to Heaven, and to shew man the amiable Excellencies of God, till he be taken up in such love to him, that never can be quenched ; to break the heart for sin, and make him fly for refuge unto Christ, and thankfully embrace him as the life of his Soul, to have the very drift and bent of the heart and life to be changed, so that a man renounceth that which he took for his felicity, and placeth his felicity where he never did before, and liveth not to the same end, and driveth not on the same *design* in the world, as formerly he did : in a word, he that is in Christ, is a *new creature* : *old things are past away, behold all things are become new*, 2 Cor. 5. 17. He hath a new understanding, a new will and resolution, new

sorrows, and desires, and love, and delight, new *thoughts*, new speeches, new company, (if possible) and a new conversation. *Sin* that before was a jesting matter with him, is now *so odious* and terrible to him, that he flies from it as from death. The *World* that was *so lovely* in his eyes, doth now appear but as vanity and vexation. *God* that was before neglected, is now the *only happiness* of his *Soul*: before he was forgotten, and every lust preferred before him; but now he is set next the heart and all things must give place to him and the heart is taken up in the attendance and observance of him; and is grieved when he hides his face, and never thinks it self well without him. *Christ* himself that was wont to be slightly thought of, is now his only hope and refuge, and he liveth upon him as on his daily bread: he cannot pray without him, nor *rejoyce* without him, nor *think*, nor *speak*, nor *live* without him. Heaven it self that before was lookt upon but as a tolerable reservoir

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which he hoped might serve turn as better then Hell, when he could not stay any longer in the world, is now taken for his *Home*, the place of his only *Hope* and *Rest*, where he shall see, and Love, and Praise that God that hath his *heart* already. *Hell* that *before* did seem but as a Bug-bear to frighten men from sin, doth now appear to be a real misery, that is *not* to be ventured on, nor jested with. The works of holiness which *before* he was weary of, and seemed to be more ado then needs, are now both his recreation and his business, and the trade that he lives upon. The Bible which was *before* to him but almost as a *common Book*, is now as the Law of *God*, as a Letter written to him from Heaven, and subscribed with the Name of the *Eternal Majesty*; it is the Rule of his thoughts, and words, and deeds; the commands are *binding*, the threats are dreadful, and the promises of it speak life to his soul. The godly that seem'd to him but like *other men*, are now the

excellentest and happiest on earth. And the wicked that were his play-fellows are now his grief: And he that could laugh at their sin, is readier now to weep for their sin and misery, *Psal.* 16. 3. & 15. 4 *Phil.* 3. 18. In short, he hath a new end in his thoughts, and a new way in his endeavours, and therefore his heart and life is new. Before his *Carnal Self* was his *End*; and his pleasure, and worldly profit, and credit were his *Way*: and now God and everlasting Glory is his *End*; and Christ, and the Spirit, and Word, and Ordinances, Holiness to God, and Righteousness and Mercy to men, these are his *way*. Before *self* was the chief Ruler, to which the matters of God and conscience must stoop and give place: and now God in Christ, by the Spirit, Word and Ministry, is the chief Ruler, to whom both *self*, and all the *matters* of *self* must give place. So that this is not a change in one or two, or twenty points; but in the whole soul: and the very end and bent of the conversation,

on. A man may step out of one path into another, and yet have his face the same way, and be still going towards the same place : but 'tis another matter to turn quite back again, and take his journey the clean contrary way to a contrary place. So it is here. A man may turn from drunkenness to thristiness, and forsake his good fellowship, and other gross disgraceful sins, and set upon some duties of Religion, and yet be going still to the same End as before, intending his carnal *Selfe* above all, and giving it still the Government of his Soul. But when he is Converted, this *Selfe* is denied and taken down, and God is set up, and his face is turned the contrary way ; and he that was before addicted to *himself* and lived to *himself*, is now by Sanctification devoted to God, and liveth unto God : before he asked himself, what he should do with his time, his parts, and his estate ; and for himself he used them : but now he asketh God what he shall do with them, and he

useth them for him. Before he would please God so far as might stand with the pleasure of his flesh, and carnal Self, but not to any great displeasure of them: but now he will please God, let flesh and self be never so much displeased. This is the great change that God will make upon all that shall be saved.

You can say, that the holy Ghost is your *Sanctifier*; but do you know what *sanctification* is? Why, this is that I have opened now to you; and every man and woman in the world must have this, or be condemned to everlasting misery. They must *Turn or Die*.

Do you believe all this, Sirs, or do you not? Surely you dare not say you do not: for 'tis past doubt or denial: These are not Controversies, where one learned pious man is of one mind, and another of another: where one party saith this, and the other saith that: *Papists*, and *Anabaptists*, and every *Self* among us that deserve to be called *Christians*, are all agreed in this that I have said; and if you will not believe the

God of Truth, and that in a case where every Sect and party do believe him, you are utterly *unexcusable*.

But if *you* do believe this, how *comes* it to pass that *you* live so quietly in an *unconverted state*? do *you* know that you are converted? and can *you* find this wonderful change upon your souls? Have you been thus *born again*, and made *anew*? Be not these strange matters to many of you? and such as you never felt upon your selves? If you cannot tell the day or the week of *your* change, or the very *Sermon* that converted you, yet do you find that the work is done? and such a change indeed there is? and that you have such hearts as are before described? Alas, the most do follow their worldly business, and little trouble their minds with such thoughts. And if *they* be but restrained from scandalous sins, and can say, *I am no whoremonger, nor thief, nor curser, nor swearer, nor tipler, nor extortioner; I go to Church, and say my prayers*, they think that this is true Conversion, and they shall be saved

as well as any. Alas, this is foolish threatening of your selves. This is too much contempt of an endless glory, and too gross neglect of your immortal Souls. Can you make so light of Heaven and Hell? Your Corpses will shortly all lie in the dust, and Angels or Devils will presently seize upon *your* souls, and every man and woman of *you all*, will shortly be among other company, and in another case then now you are; you will dwell in those houses but a little longer; you will work in your shops and fields but a little longer; you will sit in those seats, and dwell on this earth but a little longer; you will see with those eyes, and hear with those ears, and speak with those tongues but a little longer, till the Resurrection day; and can you make shift to forget this? O what a place will you be shortly in, of Joy or Torment! O what a sight will you shortly see in Heaven or Hell! O what thoughts will shortly fill your hearts with unspeakable delights or honour?

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What work will you be employed in ? to praise the Lord with *Saints* and *Angels*, or to cry out in fire unquenchable with *Devils* ? And *should all this be forgotten* ? And all this will be *endless*, and sealed up by an *unchangeable decree* : Eternity, Eternity, will be the *measure* of your Joys or Sorrow, and can this be forgotten ? And all this is true Sirs, most certain true : when you have gone up and down a little longer, and slept and awak'nt a *few times* more you'll be dead and gone, and find all true that now I tell you : and yet can you now so much forget it ! You shall then remember that you heard this *Sermon*, and that *this day*, from *this place*, you were remembred of these things : and perceive them matters a thousand times greater than either you or I could here conceive : and yet shall they be now so much forgotten ?

Beloved friends, if the Lord had *not* awakened me to believe, and lay to heart these thing : my self, I should have remained in the *dark* and *selfish* state,

state, and have perished for ever : but if he have truly made me sensible of them, it will constrain me to compassionate you, as well as my self : If your eyes were so far opened as to see Hell, and you saw your neighbours, that were *unconverted*, drag'd thither with hideous cries, though they were such as you accounted *honest people on earth*, and feared no such matter by themselves, such a sight would make you go home and think of it, and think again ; and make you warn all about you, as the damned worldling, in *Luke 16. 28.* would have had his *Brethren* warned, lest they come to that place of torment. Why, faith is a kind of a sight, it is the eye of the soul, the evidence of things not seen : If I believe God, it is next to seeing : And therefore I beseech you excuse me, if I be half as earnest with you about these matters, as if I had seen them. If I must die to-morrow, and it were in my power to come again from another world, and tell you what I have seen, would you



not be willing to hear me, and would you not believe, and regard what I should tell you? If I might preach one Sermon to you after I am dead, and have seen what is done in the *world* to come, would you not have me plainly speak the truth, and would you not crowd to hear me? and would you not lay it to heart? But this must not be; God hath his appointed way of reaching you by Scripture and Ministers; and he will not humour Unbelievers so far as to send men from the dead to them, and to alter his established way: if any man quarrel with the Sun, God will not humour him so far as to set him up a clearer light. Friends, I beseech you regard me *now*, as *you* would do if I should come from the dead to you: for I can give *you* as full assurance of the truth of what I say to you, as if I had been there and seen it with my eyes: For it's possible for one from the dead to deceive *you*: but Jesus Christ can never deceive you; the Word of God delivered in  
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Scripture, and sealed up by the Miracles and holy workings of the Spirit can never deceive you, *Believe this, or believe nothing. Believe and obey this, or you are undone.* Now as ever you believe the Word of God, and as ever you care for the Salvation of your souls, let me beg of you this reasonable request, and I beseech you deny me not; that you would without any more delay, when you are gone from hence, remember what you heard, and enter into an earnest search of your hearts, and say to your selves, [*Is it so indeed? must I Turn or Die? Must I be Converted or Condemned? It's time for me then to look about me, before it be too late. O why did I not look after this till now? Why did I venturously post off, or slubber over so great a business? Was I awake, or in my wits? Oh blessed God, what a mercy is it that thou didst not cut off my life all this while, before I had any certain hope of eternal life? Well, God forbid that I should neglect this work any longer. What state is my soul in? Am*

*I converted, or am I not? Was ever such a change or work done upon my soul? Have I been illuminated by the Word and Spirit of the Lord, to see the odiousness of sin, the need of a Saviour, the love of Christ, and the excellencies of God and Glory? Is my heart broken or humbled within me for my former life? Have I thankfully entertained my Saviour and Lord, that offered himself with pardon and life to my soul? Do I hate my former sinful life, and the remnant of every sin that is in me? Do I flee from them as my deadly enemies? Do I give up my self to a life of holiness and obedience to God? Do I love it, and delight in it? Can I truly say that I am dead to the World, and carnal Self, and that I live for God and the Glory which he hath promised? Hath Heaven more of my Estimation, and Resolution than Earth? And is God the dearest and the highest in my Soul? Once I am sure I lived principally to the world and flesh, and God had nothing but some heartless services which the world could spare, and which were the leavings*  
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of the flesh. Is my heart now turned another way? Have I a new design, and a new end, and a new train of holy affections? Have I set my hopes and heart in heaven? and is it now the scope, & design, and bent of my heart and life, to get well to heaven, and see the glorious face of God, and live in his everlasting Love and Praise? and when I sin, is it against the very habitual bent and design of my heart? And do I conquer all gross sins, and am I weary, and willing to be rid of mine infirmities? This is the state of a Converted Soul. And thus must it be with me, or I must perish. Is it thus indeed with me, or is it not? It's time to get this doubt resolved, before the dreadful Judge resolve it. I am not such a stranger to my own heart and life, but I may somewhat perceive whether I am thus Converted or not: If I be not, it will do me no good to flatter my soul with false conceits and hopes, I am resolved no more to deceive my self; but to endeavour to know truly off or on, whether I be converted, yea or no; that if I be,

*I may rejoyce in it, and glorifie my gracious Lord, and comfortably go on till I reach the Crown: and if I am not, I may set my self to beg and seek after the Grace that should convert me, and may turn without any more delay: For if I find in time that I am out of the way, by the help of Christ I may turn and be recovered; but if I stay till either my heart be forsaken of God in blindness and hardness, or till I be caught away by death, it's then too late. There is no place for repentance and conversion then; I know it must be now or never.]*

Sirs, this is my request to you, that you will but take your hearts to task, and thus examine them, till you see, if it may be, whether you are converted or not. And if you cannot find it out by your own indeavours, go to your Ministers, if they be faithful & experienced men, and desire their assistance. The matter is great; let not bashfulness nor carelesness hinder you. They are set over you to advise you, for the saving of your souls, as Physicians advise

wise *you* for the curing of *your* bodies. It undoes *many* thousands that they think they are in the *way* to salvation, when they are not; and think that they are Converted, when it is no such thing. And then when we call to them daily to *Turn*, they go away as they came, and think that this concerns not them; for they are turned already, and hope that they do well enough in the *way* that they are in, at least if *they* do pick the fairest path, and avoid *some* of the foulest steps, when alas, all this while they live but to the world, and flesh, and are strangers to God and Eternal Life, and are quite out of the way to Heaven. And all this is much, because we cannot perswade them to a few serious thoughts of their condition, and to spend a few hours in the examining of their estates. Is there not many a self-deceiving wretch that heareth *me this day*, that never bestowed one hour, or quarter of an hour in all their lives, to examine their souls, and try whether they are truly Converted

verted or not? O merciful God, that will care for such *wretches* that care no more for *themselves*, and that will do so much to save them from *Hell*, and help them to Heaven, who will do so little for it themselves! If all that are in the way to Hell, and in a state of *damnation*, did but know it, they durst not continue in it. The greatest hope that the *Devil* hath of bringing you to *damnation* without a *rescue*, is by keeping you blindfold, and ignorant of your state, and making you believe that you *may* do well enough in the way that you are in. If you *knew* that you were out of the way to Heaven, and were lost for ever if you *should* die as you are, durst you sleep another night in the state that you are in? durst you live another day in it? Could you heartily laugh or be merry in such a state? What! And not *know* but you may be *snatched* away to Hell in an hour! Sure it would constrain you to forsake your former company and courses, and to betake yourselves to the *ways* of Holiness,  
and

and the Communion of the Saints. Sure it would drive you to cry to *God* for a new heart, and to seek help of those that are fit to *counsel* you. There is none of you sure that *cares* not for being damned. Well then, I beseech you presently make enquiry into *your* hearts, and give them no rest, till *you* find out your condition, that if it be *good*, you may rejoyce in it, and go on; and if it be bad, *you* may presently *look* about you for recovery, as men that believe they must *Turn* or *Die*. What say you, Sirs? Will you resolve and promise to be at thus much *labour* for your own souls? Will you fall upon this *Self-examination* when you come home? Is my request unreasonable? Your Consciences know it is not. Resolve on it then before you stir, knowing how much it concerneth your souls. I beseech you for the sake of that God that doth command you, at whose Bar you will shortly all appear, that you will not deny me this reasonable request. For the sake of those *souls* that must *turn*



or die, I beseech you deny me not ; even but to make it your business to understand your own conditions, and build upon sure ground, and know off or on whether you are converted or no, & venture not your souls on negligent security.

But perhaps you'll say, What if we should find our selves yet unconverted, what shall we do then? This question leadeth me to my second Doctrine, which will do much to the answering of it, to which I shall now proceed.

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Doct. 2. **I**T is the promise of God, that the Wicked shall live if they will but Turn, Unfeignedly and thoroughly Turn.

The Lord here professeth that this is it that he takes pleasure in, that the wicked Turn and Live. Heaven is made as sure to the Converted, as Hell is to the Unconverted. Turn and Live, is as certain a truth, as Turn or Die. God was not bound to provide us a Saviour, nor open to us a door of hope, nor call us to Repent and Turn, when

when *once* we had cast our selves away by sin. But he hath freely done it to magnifie his Mercy : Sinners, there are none of you shall have cause to go home, and say I preach desperation to you. Do we use to shut up the *door* of Mercy against you ? O that *you* would not shut it up against your selves ! Do we use to tell you that God will have no Mercy on *you*, though *you* turn and be *Sanctified* ? When did you ever hear a Preacher say such a word ? You that bark at the Preachers of the Gospel, for desiring to keep you out of Hell, and say that they preach desperation, tell me if you can, when did you ever hear any sober man say, that there is no hope for you, though you repent and be converted ? No, it is the clean contrary that we daily proclaim from the Lord ; and whoever is born again, and by Faith and Repentance doth become a *new creature*, shall certainly be saved ; and so far are we from perswading you to *despair* of this, that we perswade you not to make any doubt of it.

It is Life, and not Death, that is the first part of our message to *you*, our Commission is to offer salvation, certain salvation; a speedy, glorious, everlasting salvation to every one of you: to the poorest beggar, as well as the greatest Lord: to the worst of you; even to Drunkards, Swearers, Worldlings, Thieves, yea, to the despisers and reproachers of the holy way of Salvation. We are commanded by the Lord our Master, to offer you a pardon for all that's past, if you will but now at last *return and live*; we are commanded to beseech and intreat you to accept the offer & return; to tell you what preparation is made by Christ; what Mercy staves for you; what Patience waiteth on you; what Thoughts of kindness God hath towards you; and how happy, how certainly and unspeakable happy you may be if you will. We have indeed also a Message of wrath and death: yea, of a two-fold wrath and death: but neither of them is our principal Message: we must tell you of the wrath that is on  
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you already, and the death that you are born under, for the breach of the Law of works: but this is but to shew you the need of mercy, and provoke you to esteem the grace of the Redeemer. And we tell you nothing but the *truth* which you must know: for who will seek out for Physick that knows not that he is *sick*? our telling you of your misery is not it that makes you miserable, but driveth you out to seek for *mercy*. It is you that hath brought this death upon your selves: We tell you also of another death, even *remediless*, and much greater torment, that will fall on those that will not be *converted*. But as this is true, and must be told you, so it is but the last and saddest part of our Message. We are first to offer you Mercy if you will Turn: and it is only those that will not Turn, nor hear the voice of Mercy, that we must foretell damnation to. Will you but cast away your Transgressions, delay no longer, but come away at the Call of Christ, and be

Converted, and become new creatures,  
 and we have not a word of *Damning*  
*Wrath* or *Death* to speak against you.  
 I do here in the Name of the Lord of  
 Life proclaim to you all that hear me  
 this day, to the worst of you, to the  
 greatest, to the oldest sinner, that you  
 may have mercy and salvation, if you  
 will but Turn. There is mercy in God,  
 there is sufficiency in the *satisfaction*  
 of Christ, the promise is free, and full,  
 and universal; you may have Life, if  
 you will but Turn. But then as you  
 love your souls, remember what turn-  
 ing it is that the Scripture speaks of.  
 It is not to mend the *old house*, but to  
 pull down all, and build a new, on  
 Christ the Rock and sure Foundation.  
 It is not to mend somewhat in a carnal  
 course of life, but to mortify the flesh,  
 and live after the Spirit. It is not to  
 serve the flesh and the world in a more  
 reform'd way, without any scandalous  
 & graceless sins, and with a certain kind  
 of Religiousness: But it is to change  
 your Master, and your Work, and End,

G

and

and set your face the contrary way ; and do all for the life that your never saw, and dedicate your selves, and all you have to God. This is the change that must be made if you will live.

Your selves are witnesses now, that it is Salvation and not Damnation that is the great Doctrine I preach to you, and the first part of my message to you. Accept of this, and we shall go no farther with you ; for we would not so much as affright or trouble *you* with the name of Damnation, without necessity.

But if you *will* not be saved, there's no remedy, but Damnation must take place. For there is no *middle* place between the two : You must have either Life or Death.

And we are not only to offer you Life, but to shew you the grounds on which we do it, and call you to believe that God doth mean indeed as he speaks : that the promise is true, and extendeth *conditionally* to you as well as others ; and that heaven is no fancy, but a true felicity. If

If you ask where is our Commission for this offer; among an hundred Texts of Scripture, I will shew it you in these few.

First, you see it here in my Text, and the following verses, and in the 18. of *Ezek.* as plain as can be spoken. And in 2 *Cor.* 5. 17, 18, 19, 20, 21. you have the very sum of our Commission, [*If any man be in Christ, he is a new creature; old things are past away, behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses to them, and hath committed unto us the word of Reconciliation: Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled unto God; for he hath made him to be sin for us who knew no sin, that we might be made the Righteousness of God in him.*] So *Mark* 16. 15, 16. Go

go into all the world, and preach the Gospel to every creature; He that believeth (that is, with such a converting Faith as is expressed) [and is baptized, shall be saved; and he that believeth not, shall be damned.] And Luke 24. 46, 47. [Thus it becometh Christ to suffer, and to rise from the dead the third day, and that Repentance (which is conversion) and Remission of sins, should be preached in his name among all Nations.] And Acts 5. 30, 31. The God of our Fathers raised up Jesus, whom ye slew and hanged on a Tree; him hath God exalted with his right hand, to be a Prince and a Saviour, to give Repentance to Israel, and forgiveness of sins. [And Acts 13. 38, 39. Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe, are justified from all things, from which ye could not be justified by the Law of Moses] And lest you think this offer is restrained to the Jews, see Galat. 6. 15. For in Christ Jesus neither Circumcision  
availeth



availeth anything, nor uncircumcision, but a new Creature.] And Luke 14. 17. [Come, for all things are now ready ;] and vers. 23, 24.

You see by this time that we are commanded to offer life to you all, and to tell you from God, that if you will Turn, you may Live.

Here you may safely trust your souls : for the love of God is the Fountain of this offer, *John* 3. 16. and the blood of the Son of God hath purchased it : the faithfulness and truth of God is engaged to make the promise good : Miracles have sealed up the truth of it : Preachers are sent through the world to proclaim it ; the Sacraments are instituted and used for the solemn delivery of the mercy offered, to them that will accept it : and the Spirit doth open the heart to entertain it, and is it self the earnest of the full possession. So that the truth of it is past controversy, that the worst of you all, and every one of you, if you will be but converted, may be saved.

Indeed if you will needs believe that you shall be saved *without conversion*, then you believe a falshood : and if I should preach that to you, I should preach a lye ; this were not to believe God, but the Devil and your own deceitful hearts. God hath his *promise* of life, and the Devil hath his *promise* of life : Gods promise is, [*Return and Live*] The Devils promise is, [*you shall live whether you turn or not*] The word of God is as I have shewed you, [*Except ye be converted and become as little children, ye cannot enter into the Kingdom of Heaven, Matth. 18. 3. Except a man be born again, he cannot enter into the Kingdom of God, Joh. 3. 3, 5. Without holiness none shall see God, Heb. 12. 14.*] The Devils word is, [*You may be saved without being born again and converted : you may do well enough without being holy ; God doth but frighten you ; he is more merciful then to do as he saith : he will be better to you then his word.*] And alas, the greatest part of the world believe this word of the Devil,

Devil,

Devil, before the Word of God ; just as our first sin and misery came into the world. God said to our first parents, [*If ye eat ye shall die.*] And the Devil contradicted him, and saith, [*Ye shall not die ;*] and the woman believed the devil before God. So now the Lord saith, [*Turn, or Die ;*] And the Devil saith, [*You shall not die, if you do but cry God mercy at last, and give over the acts of sin when you can practise it no longer.*] And this is the word that the world believes. O hainous wickedness to believe the Devil before God !

And yet that is not the worst ; but blasphemously they call this a *Believing and Trusting God*, when they put him in the shape of Satan, who was a lyar from the beginning ; and when they believe that the word of God is a lye, they call this a *Trusting God*, and say they Believe in him, and Trust on him for salvation. Where did ever God say, that the unregenerate, unconverted, unsanctified shall be saved ? Shew such a word in Scripture. I challenge

you, if you can. Why this is the *Devils* word, and to believe it is to believe the *Devil*, and the sin that is commonly called *Presumption*; and do you call this a *believing and trusting God*? There is enough in the *Word of God*, to comfort and strengthen the hearts of the sanctified; but not a word to strengthen the hands of wickedness, nor to give men the least hope of being saved, though they be never sanctified.

But if you will *Turn*, and come into the way of *Mercy*, the *Mercy* of the Lord is ready to entertain you. Then *Tru't God* for *Salvation* boldly and confidently, for he is engaged by his word to save you. He will be a Father to none but his children, and he will save none but those that forsake the *World*, the *Devil*, and the *Flesh*, and come in to his *family* to be *members* of his Son, and have *Communion* with his *Saints*. But if they will not come in, it is long of themselves: His doors are open: He keeps none back: He never sent such a *Message* as this to any of you:

you : [*It is now too late : I will not receive thee though thou be converted*] He might have done so, and done you no wrong : but he did not : he doth not to this day : He is still ready to receive you, if you were but ready unfeignedly and with all your hearts to *Turn*. And the fulness of this truth will yet more appear in the two following Doctrines, which I shall therefore next proceed to, before I make any further Application of this.

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Doct. 3. **G**OD taketh pleasure in mens *Conversion and Salvation* : but not in their *Death or Damnation* : he had rather they would *Return and live*, than go and die.

I shall first teach you how to understand this ; and then clear up the truth of it to you.

And for the first, you must observe these following things. 1. A *simple willingness or complacency* is the first act of the will, following the *simple apprehension*

*hension of the understanding, before it proceedeth to compare things together. But the choosing act of the will is a following act, and supposeth the comparing practical act of the understanding; and these two acts may often be carried to contrary objects, without any fault at all in the person.*

2 An unfeigned willingness may have divers degrees. Some things I am so far willing of, as that I will do all that lieth in my power to *accomplish* it: and some things I am truly willing *another* should do, when yet I will not do all that ever I am able to *procure* it, having many reasons to dissuade me there-from; though yet I will do all that belongs to me to do.

3 The will of a *Rule*, as such, is manifested in *making and executing Laws*: but the will of a man in his *simple natural capacity*, or as *absolute Lord of his own*, is manifested in *desiring or resolving of events*.

4. A Rulers will, as *Law-giver*, is first and principally that his *Laws be obeyed*:

*obeyed*: and not at all that the penalty be executed on any, but only on supposition that they *will not obey his precepts*. But a Ruler will, as Judge, suppose the Law already either kept or broken; and therefore he resolveth on rewards or punishments accordingly.

Having given you these necessary Distinctions, I shall next apply them to the case in hand, in these following Propositions.

1. It is the glass of the *word* and *creatures*, that in this life we must know God: and so according to the nature of man, we ascribe to him *Understanding and will*, removing all the imperfections that we can, because we are capable of no higher Positive Conceptions of him.

2 And on the same grounds we do (with the Scripture) distinguish between the *acts of Gods will*; as diversified from the respects, or the objects, though as to Gods *Essence* they are all one.

3 And the boldier; because that  
when

when we speak of Christ, we have the more ground of it from his *Humane Nature*.

4. And thus we say that the *simple Complacency, Will or Love* of God is to all that is *Naturally, or Morally good*, according to the *nature* and *degree* of its *goodness*. And so he hath *pleasure* in the *Conversion* and *Salvation* of *all*, which yet will never come to pass.

5. And God as *Ruler* and *Lawgiver* of the *World*, hath so far a *Practical Will* for their *Salvation*, as to make them a free *Deed of Gift of Christ, and Life*, and an *Act of Oblivion* for all their sins, so be it they will not unthankfully reject it; and to command his *Messengers* to offer this *Gift* to *all* the world, and perswade them to accept it. And so he doth all that as *Lawgiver* or *Promiser* belongs to him to do for their salvation.

6. But yet he resolveth as *Lawgiver*, that they that will not *turn* shall *die*: And as *Judge*, when their day of grace is



is past, he will Execute that Decree.

7. So that he thus unfeignedly wil-  
leth the Conversion of those that ne-  
ver will be converted, but not as *Ab-*  
*solute Lord*, with the *fullest efficacious*  
*Resolution*, nor as a thing which he re-  
solveth shal undoubtedly come to pass,  
or would engage all his power to ac-  
complish. It is in the power of a Prince  
to set a guard upon a *Murderer* to see  
that he shall not Murder, and be hang-  
ed. But if upon good reason he *forbear*  
this, and do but send to his Subjects,  
and warn and intreat them not to be  
Murderers, I hope he may well say that  
he would not have them murder and  
be hanged; he takes no pleasure in it,  
but rather that they *forbear* and live.  
And if he do more for some, upon  
some special reason, he is not *bound* to  
do so by all. The King may well say to  
all the Murderers and Felons in the  
Land, [*I have no pleasure in your death,*  
*but rather that you would obey my Laws*  
*and live: but if you will not, I am re-*  
*solved for all this, that you shall die.*]  
The

The Judge may truly say to the Thief or Murderer, [*Alas, man, I have no delight in thy death: I had rather thou hadst kept the Law, and saved thy life; but seeing thou wilt not, I must condemn thee, or else I should be unjust.*] So, though God have no pleasure in your damnation, and therefore calls upon you to *Return and Live*, yet he hath *Pleasure in the demonstration of his own justice*, and the executing his *Laws*, and therefore he is for all this fully resolved, that if you will not be converted, you shall be condemned. If God were so much against the death of the wicked, as that he were resolved to do all that he can to hinder it, then no man should be condemned: whereas Christ telleth you that few will be saved. But so far God is against your damnation, as that he will teach you, and warn you, and set before you life and death, and offer you your choice, and command his Ministers to intreat you not to damn your selves, but accept his Mercy, and so to leave you without  
ex-

excuse ; but if this wil not do, and if still you be *unconverted*, he professeth to you, he is resolved of your damnation, and hath commanded us to say to you in his name, *Ver. 8. O wicked man, thou shalt surely die!* And Christ hath little less then sworn it *over and over*, with a *Verily verily*, except ye be converted and born again, ye cannot enter into the Kingdom of Heaven, *Mat. 18. 3. Joh. 3. 3.* Maik, that he saith, [*You cannot*] It is in vain to hope for it, and in vain to dream that God is willing of it ; for it is a thing that cannot be.

In a word, you see then the meaning of the Text, that God the *great Law-giver* of the world, doth take no pleasure in the death of the *wicked*, but rather that they turn and live ; though yet he be *resolved* that none shall live but those that Turn ; and as a Judge even delighteth in Justice, & manifesting his hatred of sin ; though not in their *misery* which they have brought upon themselves in it self considered.

2 And for the *proofs* of the point. I shall

shall be very brief in them, because I suppose you easily believe it already.

1. The very *gracious nature* of God, proclaimed, *Exod.* 34. 6. & 20. 6. and frequently elsewhere, may assure you of this, that he hath no pleasure in your death.

2. If God had more pleasure in thy Death, then in thy Conversion and Life, he would not have so frequently commanded thee in his word to *Turn*; he would not have made thee such *promises of Life*, if thou wilt but *Turn*; he would not have perswaded thee to it by so many Reasons. The tenour of his *Gospel* proveth the point.

3. And his *Commission* that he hath given to the Ministers of the Gospel, doth fully prove it. If God had taken more pleasure in thy damnation, then in thy Conversion and Salvation, he would never have charged us to offer you mercy, and to teach you the way of Life both publickly and privately, and to entreat and beseech you to turn and live; to acquaint you with your  
 sine,

sin, and foretell you of the danger, and to do *all* that possibly we *can* for your Conversion; and to continue *patiently* so doing, though you should *hate* us, or *abuse* us for our *pains*.

Would God have done this, and appointed his *Ordinances* for your good, if he had taken *pleasure* in your *death*?

4. It is proved also by the course of his providences. If God had rather you were *Damned* then *Converted* and *Saved*, he would not second his word with his works, and entice you by his daily kindness to himself, and give you *all* the mercies of this life, which are his *means* to lead you to *Repentance*, *Rom. 2. 4.* and bring you so often under his Rod, to force you into your wits; he would not set so many *examples* before your eyes, no nor wait on you so *patiently* as he doth from *day* to *day*, and *year* to *year*. These be not signes of one that taketh *pleasure* in your *death*. If this had been his delight, how easily could he have had thee long ago in *Hell*? How oft before  
this

this could he have *catcht* thee away in the midst of thy sins, with a curse, or oath, or lye in thy mouth, in thy ignorance, and pride, and sensuality? When thou wast lost in thy drunkenness, or lost deriding the wayes of God, how easily could he have stoppt thy breath, and ramed thee with his Plagues, and made thee sober in another world? Alas, how small a matter is it for the Almighty to rule the tongue of the prophaneſt railer, and tie the hands of the most malicious persecutour, or calm the fury of the bitterest of his enemies, & make them know that they are but worms? If he should but frown upon thee, thou wouldst drop into *thy grave*. If he gave Commission to one of his Angels to go and destroy ten thousand sinners, how quickly would it be done! How easily can he lay thee on thy Bed of languishing, and make thee lie roaring there in pain, and make thee eat the words of reproach, which thou hast spoken against his servants, his Word,  
his

his Worship and his holy Prayers, and make thee send to beg their prayers whom thou didst despise in thy presumption? How easily can he lay that flesh under gripes and groans, and make it too weak to hold thy soul, and make it more *loathsome* than the dung of the earth? That flesh which now must have what it loves, and must not be displeased though God be displeased; but must be humoured in meats, and drink, and clothes, whatever God say to the contrary, how quickly would the frowns of God consume it? When thou wast passionately defending thy sin, and quarrelling with them that would have drawn thee from it, and shewing thy spleen against the reprover, and pleading for the works of darkness; how easily could God have snatched thee away in a moment, and set thee before his dreadful Majesty, where thou shouldst see ten thousand times ten thousand of glorious *Angels* waiting on his Throne? and have called thee there to plead thy cause, and  
asked

asked thee, *What hast thou now to say against thy Creatour, his Truth, his Servants, or his holy wayes? Now plead thy cause, and make the best of it thou canst. Now what canst thou say in excuse of thy sin? Now give account of thy worldliness and fleshly life, of thy time, of all the mercies thou hast had.* O how thy stubborn heart would have melted, and thy proud look be taken down, and thy countenance be appalled, and thy stout words turned into speechless silence, or dreadful cryes, if God had but set thee thus at his Bar, and pleaded his own cause with thee, which thou hast here so maliciously pleaded against! How easily can he at any time say to thy guilty soul, (*Come away, and live in that flesh no more till the Resurrection*) and it cannot resist? A word of his mouth would take off the poise of thy present life, and then all thy parts and powers would stand still: and if he say unto thee [*Live no longer, or live in hell*] thou couldst not disobey.

But



But God hath yet done none of this ; but hath patiently forborn thee, and mercifully upheld thee; and given thee that breath which thou didst breath out against him, and given those Mercies which thou didst sacrifice to thy flesh, and afforded thee that provision, which thou spentest to satisfie thy greedy throat : he gave thee every minute of that time, which thou didst waste in idleness, or drunkenness, or worldliness; and doth not all his Patience and Mercy shew that he desired not thy damnation ? Can the Candle burn without the oyl ? Can your houses stand without the earth to bear them ? As well as you can live an hour without the support of God. And why did he so long support thy life, but to see when thou wouldst bethink thee of the folly of thy ways, and return and live ? Will any man purposely put arms into his enemies hand to resist him? or hold the Candle to a murderer that is killing his children, or to an idle servant that plays or sleeps the while ?  
Surely

Surely it is to see whether thou wilt at last return and live, that God hath so long waited on thee.

5. It is further proved by the sufferings of his Son, that God taketh no pleasure in the death of the wicked: would he have ransomed them from death at so dear a rate? Would he have astonished *Angels* and men by his condescension? Would God have dwelt in flesh, and have come in the form of a servant, and have assumed humanity into one person with the God-head, and would Christ have lived a life of suffering, and died a cursed death for sinners, if he had rather taken pleasure in their death? Suppose you saw him but so busie in *preaching* and *healing* of them, as you find him in *Mark* 3. 21. or so long in fasting, as in *Mat.* 4. or all night in prayer, as in *Luke* 6. 12. or praying with the drops of *bloud* trickling from him instead of sweat, as *Luk.* 22. 44. or suffering a cursed death upon the Cross, and pouring out his soul as a sacrifice  
for

for our sins: would you have thought these the signs of one that delighteth in the death of the wicked?

And think not to extenuate it by saying that it was only for his Elect. For it was thy sin, and the sin of all the world that lay upon our Redeemer; and his sacrifice and satisfaction is *sufficient* for all, and the fruits of it are offered to one as well as another; but it is true, that it was never the intent of his mind to pardon and save any that would not by Faith and Repentance be Converted. If you had seen and heard him weeping and bemoaning the state of *disobedient* impenitent people, *Luke 19. 41, 42.* or complaining of their stobbornness, as *Matth. 23. 37* O Jerusalem, Jerusalem, how oft would I have gathered thy children together, even as a Hen gathereth her Chickens under her wings, and ye would not? Or if you had seen and heard him on the Cross praying for his Persecutors, [*Father, forgive them, for they know not what they do*] would you have suspected

suspected that he had delighted in the death of the wicked, even of those that perish by their wilful unbelief? When *God hath so loved* (not only loved, but *so loved*) *the world*, as to give *his only begotten Son*, that whosoever believeth on him (by an effectual Faith) should not perish, but have everlasting life: I think he hath hereby proved against the malice of men and Devils, that he takes no pleasure in the death of the wicked, but *had rather that they would Turn and Live.*

6. Lastly, If all this will not yet satisfie you, take his own Word, that knoweth best his own Mind, or at least believe his Oath; but this leadeth me to the fourth Doctrine.

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Doct. 4. **T**He Lord hath confirmed it to us by his Oath, that he hath no pleasure in the death of the wicked, but that he Turn and Live; that he may leave man no pretence to question the truth of it.

If you dare question his Word, I hope

hope you dare not question his Oath. As Christ hath solemnly protested that the Unregenerate and Unconverted cannot enter into the Kingdome of Heaven, *Mat. 18. 3. Job. 3. 3.* So God hath sworn that his pleasure is not in their death, but in their Conversion and Life. And as the Apostle saith, *Heb. 6. 15, 16, 17, 18.* Because he can swear by no greater than himselfe, he saith, *As I live, &c.* For men verily swear by the greater, and an Oath for confirmation is to them an end of strife, wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us, which we have as an Anchor of the soul both sure and stedfast. If there be any man that cannot reconcile this truth with the Doctrine of Predistination, or the actual damnation of the wicked, that's his own ignorance.

rance : he hath no pretence left to deny or question therefore the truth of the poynt in hand : For this is *confirmed* by the Oath of God, and therefore must not be distorted to reduce it to other poynts : but *doubtful* poynts must rather be reduced to it, and certain Truths must be believed to agree with it, though our shallow brains do hardly discern the agreement.

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## USE.

**I** Do now intreat thee, if thou be an Unconverted sinner that hearest these words, that thou wouldest ponder a little upon the forementioned Doctrines, and bethink thy self a while who is it that takes pleasure in thy sin and damnation? Certainly it is not God : he hath sworn for his part, that he takes no pleasure in it. And I know it is not the pleasing of him that you intend in it. You dare not say, that you drink, and swear, and neglect holy Duties, and quench the motions of the Spirit,

Spirit, to please God. That were as if you should reproach the Prince, and break his Laws, and seek his death, and say, you did all this to please him.

Who is it then that takes pleasure in your sin & death ? Not any that bear the image of God, for they must be like-minded to him. God knows its small pleasure to your faithful Teachers to see you serve your deadly enemy, and madly venture your eternal state, & wilfully run into the flames of Hell. It's small pleasure to them to see upon your souls ( in the sad effects ) such blindness, and hard-heartedness, and carelessness, & presumption, such wilfulness in evil, and such unteachableness, and stiffness against the wayes of life and peace ; they know these are marks of death, and of the wrath of God ; and they know from the word of God, what's like to be the end of them : And therefore it is no more pleasure to them, than to a tender Physician to see the Plague-marks break out upon his Patient. Alas, to foresee

your everlasting torments, and know not how to prevent them ! To *see how* near you are to Hell, and we cannot make you believe it, and consider it ! To see how easily, how certainly you might escape, if we knew but how to make you willing ; how fair you are for everlasting salvation, if *you* would but turn and do your best, and make it the care and business of your lives ! but you will not do it. If our lives lay on it, we cannot perswade you to it. **We** study day and night what to say to you, that may convince you, and perswade you, and yet it is undon : we lay before you the Word of God, and shew you the very Chapter and verse where it is written, that *you* cannot be saved except *you* be converted, and yet we leave the most of you as we find you : We hope you will believe the Word of God, though you believe not us ; and that you will regard it when we shew you the plain scripture for it : but we hope in vain, and labour in vain, as to any saving  
change



change upon your hearts. And do you think that this is a pleasant thing to us? Many a time in secret prayer we are fain to complain to God with sad hearts, [*Alas Lord, we have spoken to them in thy name, but they little regard us: we have told them what thou bidst us tell them concerning the danger of an unconverted state, but they do not believe us: we have told them what thou hast protested, that there is no peace to the wicked, Isa. 48. 22. and 57. 21. but the worst of them all will scarce believe that they are wicked: we have shewed them thy word, where thou hast said that if they live after the flesh, they shall dye, Rom. 8. 13. But they say, they will believe in thee, when they will not believe thee; and that they will trust in thee, when they give no credit to thy Words; and when they hope that the threatnings of thy Word are false, they will yet call this a hoping in God; and though we shew them where thou hast said, that when a wicked man dieth all his hopes perish, yet cannot we perswade them from their de-*

ceitful hopes, Prov. 11. 7. *We tell them what a base unprofitable thing sin is ; but they love it ; and therefore will not leave it. We tell them how dearly they buy this pleasure, and what they must pay for it in everlasting torment, and they bless themselves, and will not believe it, but will do as the most do ; and because God is merciful, they will not believe him, but will venture their souls, come on it what will ; we tell them how ready the Lord is to receive them, & this doth but make them delay their Repentance, and be bolder in their sin. Some of them say they purpose to Repent, but they are still the same ; and some say, they do repent already, when yet they are not converted from their sins. We exhort them, we intreat them, we profer them our help, but we cannot prevaile with them ; but they that were drunkards, are drunkards still : and they that were voluptuous, flesh-pleasing wretches, are such still ; and they that were worldlings, are worldlings still : and they that were ignorant, and proud, and self-conceited, are so still.*

Few

Few of them will see and confess their sin, and fewer will forsake it, but comfort themselves, that all men are sinners, as if there were no difference between a Converted sinner, and an Unconverted : Some of them will not come near us, when we are willing to instruct them, but think they knew enough already, & need not our instruction : and some of them will give us the hearing, and do what they list ; and most of them are like dead men, that cannot feel ; so that when we tell them of the matters of everlasting consequence, we cannot get a word of it to their hearts. If we do not obey them, & humour them, in baptizing the children of the most obstinately wicked, and giving them the Lords Supper, and doing all that they would have us, though never so much against the Word of God, they will hate us, and rail at us : but if we beseech them but to confess & forsake their sins, and save their souls, they will not do it. We tell them, if they will but Turn, we will deny them none of the Ordinances of God ; neither Baptism to their

children, nor the Lords Supper to themselves : but they will not hear us ; they would have us to disobey God, and damn our own souls to please them ; and yet they will not turn and save their own souls to please God. They are wiser in their own eyes than all their Teachers ; they rage, and are confident in their own way ; and if we would never so fain, we cannot change them. Lord, this is the case of our miserable neighbours, and we cannot help it : we see them ready to drop into hell, and we cannot help it : we know if they would unfeignedly turn, they might be saved ; but we cannot persuade them : if we would beg it of them on our knees, we cannot persuade them to it ; if we would beg it of them with tears, we cannot persuade them ; and what more can we do ?

These are the secret complaints and moans that many a poor Minister is fain to make. And do you think that he hath any pleasure in this ? Is it a pleasure to him to see you go on in sin, and cannot stop you ? to see you so  
mise-

miserable, and cannot so much as make you sensible of it ? to see you merry, when you are not sure to be an hour out of Hell ? to think what you must for ever suffer, because you will not turn ? and to think what an everlasting life of glory you wilfully despise and cast away ? What *sadder thing* can you bring to their hearts ? and how can you devise to grieve them more ?

Who is it then that you pleasure by your sin and death ? it is none of your understanding godly friends : Alas it is the grief of their souls to see your misery ; and they lament you many a time when you give them little thanks for it, and when you have not hearts to lament your selves.

Who is it then that takes pleasure in your sin ? It is none but the three great enemies of God, whom you renounced in your Baptism, and now are turned falsely to serve.

1. The Devil indeed takes pleasure in your sin and death : For this is the very end of all his temptations. For

this he watches night and day : You cannot devise to please him better , than to go on in sin : How glad is he when he seesthee going to the Ale-house, or other sin ? and when he heareth thee curse, or swear, or rail ? How glad is he when he heareth thee revile [the Minister that would draw thee from thy sin, and help to save thee ? These are his delight.

2. The wicked also are delighted in it : For it is agreeable to their nature.

3. But I know for all this, that it is not the pleasing of the Devil that you intend, even when you please him ; but it is your own flesh, the greatest and most dangerous enemy that you intend to please. It is the flesh that would be pampered, that would be pleased in meat, and drink, and cloathing, that would be pleased in your company, and pleased in applause & credit with the world, and pleased with sports, and lust, and idleness ; this is the gulf that devoureth all. This is the very god that you serve ( for the Scripture saith  
of

of such, *that their Bellies are their gods*, Phil. 3. 18.

But I beseech you stay a little, and consider the business.

1. *Quest.* Should your flesh be pleased before your Maker? Will you displease the Lord, and displease your Teachers, and your godly Friends, and all to please your brutish appetites, or sensual desires? Is not God worthy to be the Ruler of your Flesh? If he shall not rule it, he will not save it: you cannot in reason expect that he should.

2. *Quest.* Your *flesh* is pleased with your sin: but is your conscience pleas'd? Doth it not grudge within you, and tell you sometimes that all is not well, and that your case is not so safe as you make it to be? and should not your soul and conscience be pleased before that corruptible flesh?

3. *Quest.* But is not your flesh preparing for its *own displeasure* also? It loves the bait, but doth it love the hook? It loves the strong drink, and  
sweet

sweet morsels ; it loves its ease, and sports, and merriment ; it loves to be rich and well spoken of by men, and to be somebody in the world : but doth it love the curse of God ? Doth it love to stand trembling before his Bar ? and to be judged to everlasting fire ? Doth it love to be tormented with the Devils for ever ? Take all together, for there is no separating sin and hell, but only by faith and true Conversion ; if you will keep one, you must have the other. If Death and Hell be pleasant to you, no wonder then if you go on in sin : but if they be not (as I am sure they be not ) then what if sin were never so pleasant, is it worth the loss of Life eternal ? Is a little *drink* or *meat* or *ease*, is the good words of sinners, is the riches of *this world* to be valued above the *joyes of Heaven* ? Or are they worth the sufferings of eternal fire ?

Girs, these questions should be considered before you go any further, by every man that hath reason to consider, and that believes he hath a soul to save or lose.

Well,



Well, the Lord here *sweareth*, that he hath no pleasure in your Death, but rather that you would Turn and Live: if yet you will go on, and die rather than Turn, remember it was not to *Please God* that you did it; it was to please the world, and to please yourselves. And if men will damn themselves to please themselves, and run into endless torments for *delight*, and have not the wit, the hearts, the grace to hearken to God or *Man* that would reclaim them, what remedy but they must take what they get by it, and repent it in another manner, when it is too late! Before I proceed any further in the Application, I shall come to the next Doctrine, which giveth me a fuller ground for it.

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Doct. 5. **S**O Earnest is God for the Conversion of sinners, that he doubleth his Commands and Exhortations with vehemency: Turn ye, Turn ye, Why will ye die?

This Doctrine is the Application of  
the

the former, as by a Use of Exhortation, and accordingly I shall handle it. Is there ever an Unconverted sinner that heareth these *vehement* words of God? Is there ever a man or woman in this Assembly, that is yet a stranger to the renewing sanctifying work of the Holy Ghost? (It is an happy Assembly if it be not so with the most) Harken then to the voice of your Maker, and Turn to him by Christ, without delay. Would you know the will of God? Why this is his Will, that you presently Turn. Shall the living God send so earnest a Message to his creatures, and should they not obey? Harken then all *you that live after the flesh*; the Lord that gave thee thy breath and being, hath sent a Message to thee from Heaven; and this is his Message, [*Turn ye, Turn ye, why will ye die?*] He that hath ears to hear, let him hear. Shall the voice of the eternal Majesty be neglected? If he do but terribly thunder, thou art afraid. O but this voice doth more nearly con-

cern

cern thee. If he did but tell thee thou shalt die to *morrow*, thou wouldst not make *light* of it. O but this word concerneth thy life or death everlasting. It is both a Command and an Exhortation. As if he had said to thee; [*I charge thee upon the allegiance that thou owest to me thy Creator and Redeemer, that thou renounce the flesh, the world, and the Devil, and turn to me that thou mayst live. I condescend to entreat thee, as thou either lovest or fearest him that made thee: as thou lovest thine own life, even thine everlasting Life, Turn and Live: as ever thou wouldst escape Eternal misery, Turn, Turn, for why wilt thou die? And is there a heart in man, in a reasonable creature, that can once refuse such a Message, such a Command, such an Exhortation as this! O what a thing then is the heart of man!*

Hearken then all that love your selves, and all that regard your own salvation; Here is the joyfullest Message that ever was sent to the ears of  
man,

man, *Turn ye, Turn ye, why will ye die?* You are not yet shut up under desperation. Here is mercy offered you; Turn and you shall have it. O Sirs, with what glad and joyful hearts should you receive this tidings! I know this is not the *fi-st time* that you have heard it; but how have you regarded it, or how do you regard it now? Hear all you ignorant, careless sinners, the word of the Lord! Hear all you worldlings, you sensual flesh-pleasers; you Gluttons, and Drunkards, and Whore-mongers, and Swearers: you Railes and Back-biters, Slanderers and Lyars; *Turn ye, Turn ye, why will you die?*

Hear all you cold and out-side professors, and all that are strangers to the life of Christ, and never knew the Power of his Cross and Resurrection, and never felt your hearts warmed with his love, and live not on him as the strength of your souls, *Turn ye, Turn ye, why will ye die?*

Hear all that are void of the Love  
of

of God, whose hearts are not toward him, nor taken up with the hopes of glory, but set more by your earthly prosperity and delights, then by the Joys of Heaven; all you that are Religious but a little on the by, and give God no more than your flesh can spare, that have not denied your carnal selves, and forsaken all that you have for Christ, in the estimation and grounded resolution of *your* souls, but have any one thing in the world so dear to you, that you cannot spare it for Christ, if he require it, but will rather venture on his *displeasure* then forsake it, *Turn ye, Turn ye, why will ye die?*

If you never heard it, or observed it before, Remember that you were told from the word of God this day, that if you will but Turn, you may Live; and if you will not Turn, you shall surely die.

What now will you do Sirs? What is your resolution? Will you turn, or will you not? Halt not any longer between

tween two opinions: if the Lord be God, follow him: if your flesh be God, then serve it still. If Heaven be better than earth and fleshly pleasures, come away then, and seek a better Country, and lay up your treasure where rust and moths do not corrupt, and thieves cannot break through and steal, and be awakened at last with all your might to seek the Kingdom that cannot be moved, *Heb. 12. 18.* and to employ *your lives* on an higher design, and turn the streams of your cares and labours another way then formerly you have done. But if *earth* be better than *heaven*, or will do more for you, or last you longer, then keep it, and make your best of it, and follow it still. Sirs, are you resolved what to do? if you be not, I will set a few more moving Considerations before you, to see if reason will make you resolve.

Consider first, *What preparations Mercy hath made for your Salvation:* and what pitty it is that any man should be damned after all this. The  
time

time was when the flaming sword was in the way, and the curse of Gods Law would have kept thee back, if thou hadst been never so willing to turn to God : The time was when thy self and all the friends that thou hast in the world, could *never have produced thee* the pardon of thy sins past, though thou hadst never so much lamented and reformed them. But Christ hath remov'd this *impediment* by the ransom of his blood. The time was that God was wholly unreconciled, as being not satisfied for the violation of his Law : But now he is so far satisfied and reconciled, as that he hath made thee a free Act of Oblivion, and a free Deed of Gift of Christ and Life, and offereth it to thee, and intreateth thee to accept it, and it may be thine if thou wilt. For, *he was in Christ reconciling the World to himself, and hath committed to us the Word of actual reconciliation*, 2 Cor. 5. 18, 19. Sinners, we are commanded to do his message to you all, as from the Lord, [ *Come for*

for all things are ready] Luke 14. 17.  
*Are all things ready, and are you un-  
ready? God is ready to entertain you,  
and pardon all that you have done a-  
gainst him, if you will but come. As  
long as you have sinned, as wilfully as  
you have sinned, as bawdily as you  
have sinned, he is ready to cast all  
behind his back, if you will but come.  
Though you have been Prodigals, and  
run away from God, and have staid so  
long, he is ready even to meet you,  
and embrace you in his arms, and re-  
joyce in your Conversion, if you will  
but turn. Even the earthly worldling,  
the swinish drunkard, may find God  
ready to bid them welcome, if they will  
but come. Doth not this turn thy heart  
within thee? O sinner, if thou have an  
heart of flesh, and not of stone in thee,  
methinks this should melt it. Shall the  
dreadful infinite Majesty of Heaven  
even wait for thy returning, and be  
ready to receive thee, who hast abused  
him, and forgotten him so long? Shall  
he delight in thy Conversion, that  
might*



might at any time glorifie his Justice in thy damnation, and yet doth it not melt thy heart within thee, and art thou not yet ready to come in? Hast thou not as much reason to be ready to come, as God hath to invite thee, and bid thee welcom?

But that's not all : *Christ* hath done his part on the *Cross*, and made such way for thee to the Father, that on his account thou mayst be welcome if thou wilt come. And yet art thou not ready?

A *Pardon* is ready, expressly granted and offered thee in the Gospel. And yet art thou unready?

The Ministers of the Gospel are Ready to assist thee, to instruct thee, and pronounce the absolving words of peace to thy soul ; they are ready to pray for thee, and to seal up thy pardon by the administration of the *holy Sacrament*; and yet art thou not ready?

*All that fear God* about thee, are ready to rejoyce in thy Conversion, and to receive thee into the Communion of Saints, and to give thee the  
right

right hand of fellowship, yea thought thou hadst been *one* that hadst *been* cast out of their society, they dare not but forgive when God forgiveth, when it is manifest to them by thy confession and amendment : they dare not so much as bite thee in the teeth with thy former sins, because they know that God will not upbraid thee with them. If thou hadst been never so *scandalous*, if thou wouldst but heartily be converted, and come in, they would not refuse thee, let the world say what they would against it. And *are all these ready to receive thee, and yet art thou not ready to come in ?*

Yea, *Heaven* it self is ready : the Lord will receive thee into the *glory* of his Saints : as vile a beast as thou hast been, if thou wilt but be cleansed, thou mayest have a place before his Throne : his Angels will be ready to guard thy soul to the place of Joy, if thou do but unfeignedly *come in*. And *is God ready, the Sacrifice of Christ Ready, the Promise Ready, and Pardon Ready ?*

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Ready? are *Ministers Ready*, and the  
*People of God ready*, and *Heaven* it self  
*Ready*, and *Angels ready*, and all these  
 but waiting for thy Conversion; and  
 yet art thou not ready? What not  
 ready to *live*, when thou hast been  
*dead* so long? not ready to come to  
 thy right *understanding*, (as the Pro-  
 digal is said to come to himself, *Luke*  
*15. 17.*) when thou hast been *besides*  
*thy self* so long? Not ready to be saved,  
 when thou art even ready to be *con-*  
*demned*? Art thou not ready to lay  
*hold on Christ* that would deliver thee,  
 when thou art even ready to *drown*  
*and sink* into damnation? Art thou not  
 ready to be saved from Hell, when  
 thou art even ready to be cast remedi-  
 lessly into it? Alas man! Dost thou  
 know what thou dost! If thou dye un-  
 converted, there's no doubt to be  
 made of thy *damnation*: And thou art  
 not sure to live an hour: and yet art  
 thou not ready to turn, and to come  
 in? O miserable wretch! hast thou  
 not served the flesh and the Devil long  
 enough!

enough ? Yet hast thou not enough of sin ? Is it so good to thee ? or so profitable for thee ? Dost thou know what it is, that thou wouldst yet have more of it ? Hast thou had so many *calls*, and so many *mercies*, and so many *blows*, and so many *examples* ? hast thou seen so many laid in the grave, and yet art thou not ready to let go thy sins and come to Christ ? What ! after so many convictions, and gripes of Conscience : after so many purposes and promises, art thou not yet ready to Turn and Live ? Oh that thy eyes, thy heart were opened to know how fair an offer is now made to thee ! and what a joyfull message it is that we are sent on, to bid thee come, for all things are ready.

2. Consider also what *Calls* thou hast to *Turn* and *Live*. How many, how loud, how earnest, how dreadful, and yet what encouraging joyfull Calls ?

For the principal Inviter, it is God himself. He that commandeth heaven and earth, commandeth thee to Turn ;  
and

and presently without delay to *Turn* ;  
 he *commands* the Sun to run its course,  
 and to rise upon thee every morning :  
 and though it be so glorious a creature,  
 and many times bigger then all the  
 earth, yet it obeyeth him, and faileth  
 not one minute of its appointed time.  
 He commandeth all the Planets and  
 the Obs of Heaven, and they obey ;  
 He commandeth the Sea to ebb and  
 flow, and the whole Creation to keep  
 its course, and all obey him : The An-  
 gels of Heaven obey his will, when he  
 lends them to Minister to such silly  
 worms as we on earth, *Heb. 1. 14.* And  
 yet if he *command* but a *sinner* to *turn*,  
 he will not obey him : He only thinks  
 himself wiser than God, and he cavils  
 and pleads the cause of sin, and will  
 not away. If the Lord Almighty say  
 the word, the Heavens and all therein  
 obey him: but if he call but a *Drunkard*  
 out of an Ale-house, he will not obey ;  
 or if he call a worldly fleshly *sinner* to  
 deny himself, and mortifie the flesh,  
 and set his heart on a better in-  
 heritance

heritance, he will not obey.

If thou hadst any love in thee, thou wouldest know the voyce, and say, *Ob this is my Fathers Call! how can I find in my heart to disobey?* For the sheep of Christ do know and heare his voice, and they follow him, and he giveth them eternal life, *John 10. 4.* If thou hadst any spiritual life and sense in thee, at least thou wouldest say, *This Call is the dreadful voice of God, and who dare disobey?* For saith the Prophet *Amos, 38. The Lion hath roared, who will not fear?* God is not as man, that thou shouldest dally and play with him: Remember that he said to *Paul* at his Conversion, [ *It is hard for thee to kick against the pricks,* ] *Act. 9. 5.* Wilt thou yet goe on and despise his Word, and resist his Spirit, and stop thine ear against his Call? Who is it that will have the worst of this? Dost thou know whom thou disobeyest and contendest with, and what thou art doing? it were a far wiser and easier task for thee to contend with the Thorns, and

and spurn them with thy bare feet, and beat them with thy bare hands, or put thy head into the burning fire. *Be not deceived, God will not be mocked, Gal. 6. 7.* Whoever else be mocked, God will not: you were better play with the fire in your thatch, then with the fire of his burning wrath. *For our God is a consuming fire, Heb, 12. 29.* O how unmeet a match art thou for God! *It is a fearful thing to fall into his hands, Heb. 10. 31.* and therefore it is a fearful thing to contend with him, to resist him. As you love your souls, take heed what you do. What will you say, if he begin in wrath to plead with you? What will you do if he take you once in hand? will you then strive against his Judgment, as now you do against his grace? saith the Lord, *Isa. 27. 4, 6, Fury is not in me: (that is, I delight not to destroy you: I do it as it were unwillingly: but yet) who would set the bryars and thorns against me in battel? I would goe through them: I would burn them together. Or let him*

*take hold of my strength, that he may make peace with me, and he shall make peace with me* ] Its an unequal combat for the bryars and stubble to make War with the fire.

And thus you see, *Who it is that calleth you*, that should move you to hear his Call and Turn: to consider also, *by what instruments, and how often, and how earnestly he doth it.*

1. Every *leafe of the blessed book of God* hath as it were a voice, and calls out unto thee, *Turn and Live, Turn or thou wilt die.* How canst thou open it, and read a leaf, or hear a chapter, and not perceive God bids thee *Turn*?

2. It is the voice of every sermon that thou hearest, For what else is the scope and drift of all, but to call and perswade, and intreat thee for to *Turn*?

3. It is the voice of many motions of the Spirit, that *secretly* speaks over these words again, and urgeth thee to *Turn*.

4. It is likely *sometime* it is the voice of thy own *Conscience*. Art thou not some-



sometimes convinced that all is not well with thee? and doth not conscience tell thee that thou must be a new man, and take a new course, and often call upon thee to *Return*?

5. It is the voice of the gracious *examples of the Godly*. When thou seest them live an heavenly life, and fly from the sin which is thy delight, this really calls on thee to *Turn*.

6. It is the voice of all the *Works of God*. For they also are Gods Books, that teach thee this Lesson, by shewing thee his Greatness, and Wisdom, and Godliness, and calling thee to observe them, and admire the Creatour, *Psal.*

19. 1, 2. *The Heavens declare the glory of God, and the firmament sheweth his handy-work: Day unto Day uttereth Speech, night unto night sheweth Knowledge.* Every time the Sun riseth upon thee, it really calleth thee to *Turn*: as if it should say, [*What do I travel and compass the world for, but to declare to men the glory of their Maker, and to light them to do his work? And do I still*

find thee doing the work of sin, and sleeping out thy life in negligence? Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light, Ephes. 5. 15. The night is spent, the day is at hand: it is now high time to awake out of sleep. Let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof, Rom. 13. 11, 12, 13, 14. (This Text was the means of *Augustins* Conversion.)

7. It is the voice of every *Mercy* thou dost possess. If thou couldst but hear and understand them, they all cry out unto thee, *Turn*. Why doth the earth bear thee, but to seek and serve the Lord? why doth it afford thee its fruits, but to serve him? why doth the air afford thee breath, but to serve him? Why do all the Creatures serve thee  
with

with their labours and their lives, but that thou mightest serve the Lord of them and thee? Why doth he give thee time, and health, and strength, but for to serve him? Why hast thou meat, and drink, and cloaths, but for his service? hast thou any thing which thou hast not received? And if thou didst receive them, it's reason thou shouldest bethink thee, from whom, and to what end and use thou didst receive them. Didst thou never cry to him for helpe in th<sup>e</sup> distress? and didst thou not then understand that it was thy part to turn and serve him if he would deliver thee? He hath done his part, and spared thee yet longer, and tryed thee another and another year; and yet dost thou not Turn? You know the Parable of the unfruitful fig-tree, *Luk. 13. 6, 7, 8, 9.* when the Lord had said, *Cut it down, why cumbereth it the ground,* he was intreated to try it one year longer, and then if it proved not fruitful, to cut it down: Christ himself there makes the application twice

over, ver. 3 & 5. [ *Except ye repent ye shall all likewise perish.* ] How many years hath God looked for the fruits of Love and Holiness from thee, and hath found none ? and yet he hath spared thee. How many a time by thy wilful ignorance, and carelessness, and disobedience, hast thou provoked Justice to say, *Cut him down, why cumbereth he the ground ?* And yet Mercy hath prevailed, and patience hath forbore the killing damning blow to this day. If thou hadst the understanding of a man within thee, thou wouldst know that all this calleth thee to turn. Dost thou think thou shalt still escape the judgments of God ? Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance ? but after thy hardness and impenitent heart, treasurest up unto thy self wrath, against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds, Rom. 2. 3, 4, 5, 6.

8. More-

8. Moreover, it is the voice of every affliction to call thee to make hast and Turn. Sickness and pain cry Turn; and poverty, and loss of friends, and every twig of the chastising Rod, cry Turn; and yet wilt thou not hearken to the Call? These have come near thee, and made thee feel; they have made thee groan, and can they not make thee Turn?

9. The very frame of thy Nature and Being it self, bespeaketh thy Return. Why hast thou Reason, but to Rule thy flesh, and serve thy Lord? Why hast thou an understanding soul, but to learn and know his will, and do it? Why hast thou an heart within thee that can love, and fear, and desire, but that thou shouldest fear him, and love him, and desire after him?

10. Yea, thine own engagements by promise to the Lord, do call upon thee to Turn and serve him. Thou hast bound thy self to him by a Baptismal Covenant, and renounced the world, the flesh, and the Devil; this thou

halt confirmed by the profession of Christianity, and renewed it at Sacraments, and in times of affliction: and wilt thou promise and vow, and never perform, and Turn to God?

Lay all these together now, and see what should be the issue. The holy *Scripture* calls upon thee to Turn: the *Ministers* of Christ do call upon thee to Turn: The Spirit cries Turn: thy *Conscience* cries Turn: the *Godly* by persuasions and examples, cry Turn: the *whole world*, and all the creatures therein that are presented to thy consideration, cry Turn: The patient *forbearance* of God cries Turn, all the *Mercies* which thou receivest, cry Turn: the Rod of Gods *chastisements* cries Turn: Thy *reason* and the frame of thy nature bespeaks thy Turning: and so do all thy Promises to God; and yet thou art not resolved to Turn?

3. Moreover, poor hard-hearted sinner! Didst thou ever consider upon what terms thou standest all this while with him that calleth on thee for to Turn?

Turn? Thou art his own, and *owest* him thy self, and all thou hast; and may he not *command* his *own*? Thou art his absolute Servant, and shouldest serve no other Master. Thou standest at his *Mercy*, and thy life is in his hand; and he is resolved to save thee upon no other terms: thou hast *many* malicious *spiritual enemies*, that would be glad if God would but forsake thee, and let them alone with thee, and leave thee to their will: how quickly would they deal with thee in another manner? And thou canst not be delivered from them but by turning unto God. Thou art slain under his wrath by thy sin already, and thou knowest not how long his patience will yet wait. Perhaps this is the last year, perhaps the last day; his sword is even at thy heart, while the word is in thine ear; and if thou Turn not, thou art a dead and undone man. Were thy eyes but open to see where thou standest, even upon the brink of Hell, and to see how many thousands are there already

already that did not turn, thou *wouldst* see that it is time to look about thee.

Well Sirs, look inwards now, and tell me, How are your hearts affected with these offers of the Lord? You hear what is his mind; he delighteth not in your *death*; he calls to you *turn, turn*: it is a fearful sign, if all this *move* thee not, or if it do but half move thee; and much more if it make thee more careless of thy misery, because thou hearest of the mercifulness of God. The working of the Medicine will partly tell us whether there be any hope of the cure. O what glad tidings would it be to those that are now in Hell, if they had but such a Message from God! What a joyful word would it be to hear this, [ *Turn and Live!* ] Yea what a welcome word would it be to thy self, when thou hast felt that wrath of God but an hour! Or if after a thousand, or ten thousand years torment, thou couldst but hear such a word from God, [ *Turn and live!* ] And yet wilt thou

NOW



now neglect it, and suffer us to return without our errand ?

Behold sinners, we are set here as the Messengers of the Lord, to set before you Life and Death : What say you ? which of them will you choose ? Christ standeth as it were by thee, with Heaven in one hand, and Hell in the other, and offereth thee thy choice ; which wilt thou choose ? *The voice of the Lord made the Rocks to tremble, Psal. 26.* and is it nothing to hear him threaten thee, if thou wilt not Turn ? Dost not thou understand and feel this voice, [*Turn ye, Turn ye, Why will ye die ?*] Why it is the voice of Love, of infinite Love, of thy best and kindest friend, as thou mightest easily perceive by the motion : and yet canst thou neglect it ? It is the voice of pity and compassion. The Lord seeth whither thou art going better than thou dost, which makes him call after thee, *Turn, Turn* : He seeth what will become of thee, if thou turn not : He thinketh with himself,

*Ab*

*Ah this poor sinner will cast himself into endless torments, if he do not Turn: I must in Justice deal with him according to my righteous Laws; and therefore he calleth after thee, Turn, Turn. O sinner, if you did but know the thousandth part, as well as God doth, the danger that is near you, and the misery that you are running into, we should have no more need to call after you to Turn.*

Moreover, this voice that calleth to thee, is the same that hath prevailed with thousands already, and called all to Heaven that are now there: And they would not now for a thousand worlds that they had made light of it, and not turned to God. Now what are they possessing that Turned at Gods Call? *Now* they perceive that it was indeed the voice of Love that meant them no more harm then their salvation. And if thou wilt obey the same call, thou shalt come to the same happiness. There be millions that *must* for ever lament that they Turned not; but

but there's never a soul in Heaven that is sorry that they were Converted.

Well Sirs, are you yet resolved, or are you not? Do I need to say any more to you? What will you do? Will you turn or not? Speak man in thy heart to God, though thou speak not out to me: Speak, lest he take thy silence for a denial. Speak quickly, lest he never make thee the like offer more. Speak *resolvedly*, and not *waveringly*; for he will have no indifferents to be his followers. Say in thy heart now without any more delay, even before thou stir hence, [*By the Grace of God I am resolved presently to turn. And because I know my own insufficiency, I am resolved to wait on God for his Grace, and to follow him in his wayes, and forsake my former courses and companions, and give up my self to the guidance of the Lord*]

Sirs, you are not shut up in the darkness of *Heathenism*, nor in the desperation of the damned; Life is before you: and you may have it on reasonable

sonable terms if you will : yea on free cost, if you will accept it. The way of God lieth plain before you : the Church is open to you, the company of the godly is open to you ; you may have Christ, and pardon, and holiness if you will. What say you, will you, or will you not ? If you say nay, or say nothing, and still go on, God is witness, and this Congregation is witness, and your own Consciences are witness how fair an offer you had this day. Remember you might have had Christ, and would not. Remember, when you have lost it, that you might have had Eternal life as well as others, and would not : and all because they would not turn.

But let us come to the next Doctrine, and hear your Reasons.

Doct. 6. **T**He Lord condescendeth to reason the case with Unconverted Sinners, and to ask them why they will die.

A strange Disputation it is, both as  
to

to the controverſie, and as to the Diſputants. 1. The Controverſie or Queſtion propounded to diſpute of, is, *Why wicked men will damn themſelves ? Or, Why they will rather die then turn ? Whether they have any ſufficient reaſon for ſo doing ?*

2. The Diſputants are *God and man; the moſt holy God, and wicked unconverted ſinners.*

1. Is it not a ſtrange thing which God doth ſeem here to ſuppoſe, that any man ſhould be *willing to die*, and be damned ? Yea, that this ſhould be the caſe of all the wicked ; that is, of the greateſt part of the world ! but you will ſay, *This cannot be : for Nature deſireth the preſervation and felicity of it ſelf ; and the wicked are more ſelfiſh then others, and not leſs ; and therefore how can any man be willing to be damned ?*

To which I answer, 1. It is a certain Truth, that no man can be willing of any evil as evil, but only as it hath ſome appearance of good ; much leſs  
can-

can any *man* be willing to be eternally tormented. Misery, as such, is desired by none. 2. But yet for all that, it is most true which God here teacheth us, that the cause why the wicked die and are damned, is because *they will die and be damned*. And this is true in several respects.

1. Because they will go the *way* that leads to Hell, though they are told by God and man whither it goes, and where it ends; and though God hath so often professed in his word, that if they hold on in that way, they shall be condemned, and that they shall not be saved unless they Turn, *Isa. 48. 22. & 57. 21. There is no peace* (saith the Lord) *unto the wicked*, [*Isa. 59 8. The way of peace they know not; there is no Judgement in their goings; They have made them crooked paths: Whosoever goeth therein, shall not know peace.*] They have the word and the Oath of the living God for it, that if they will not Turn, they shall not enter into his Rest. And yet wicked they are, and wicked

wicked they will be, let God and man say what they will; *Fleshly they are, and fleshly they will be: Worldlings they are, and worldlings they will be; though God hath told them that the love of the world is enmity to God, and that if any man love the world (in that measure) the Love of the Father is not in him, Jam. 4. 4. 1 Joh. 2. 15. so that consequentially these men are willing to be damned, though not directly: they are willing of the way to Hell, and Love the certain cause of their torment, though they be not willing of Hell it self, and do not love the pain which they must endure.*

Is not this the truth of your case Sirs? You would not burn in Hell: But you will kindle the fire by your sin, and cast your selves into it: you would not be tormented with Devils for ever, but you will do that which will certainly procure it, in despite of all that can be said against it. It is just as if you should say, *I will drink this Ratsbane, or other poyson, but yet I will not die.*

die. I will cast my self headlong from the top of the Steeple, but yet I will not kill my self; I will thrust this knife into my heart, but yet I will not take away my life. I will put this fire into the thatch of my house, but yet I will not burn it. Just so it is with wicked men they will be wicked, and they will live after the flesh and the world, and yet they would not be damned. But do you not know that the means do lead unto the end? And that God hath by his righteous Law concluded that you must Repent or perish? He that will take poison, may as well say plainly, *I will kill my self*; for it will prove no better in the end: Though perhaps he loved it for the sweetness of the sugar that was mixt with it, and would not be perswaded that it was poyson, but that he might take it and do well enough: But it is not his conceits and confidence that will save his life. So if you will be drunkards or fornicators, or worldlings, or live after the flesh, you may as well say plainly, *we will be damned*:



*damned*: For so you shall be unless you turn; would you not rebuke the folly of a Thief or Murderer, that would say, [*I will steal and kill, but I will not be hanged*] when he knows that if he do the one, the Judge in Justice will see that the other be done? If he say, *I will steal and murder*, he may as well say plainly, *I will be hanged*. So if you will go on in a carnal life, you may as well say plainly, *We will go to Hell*.

2. Moreover, *The wicked will not use those means without which there is no hope of their Salvation*: He that will not eat, may as well say plainly he will not live, unless he can tell how to live without meat; He that will not go his journey, may as well say plainly he will not come to the end. He that falls into the water, and will not come out, nor suffer another to help him out, may as well say plainly he will be drowned: So if you be carnal and ungodly, and will not be Converted, nor use the means by which you should be converted

verted, but think it more ado then needs, you may as well say plainly, *you will be damned*. For if you have found out a way to be saved without Conversion, you have done that which never was done before.

3. Yea, this is not all, but the wicked *are unwilling even of salvation it self*. Though they may desire somewhat which they call by the name of Heaven, yet Heaven it self, considered in the true *nature* of the *felicity*, they desire not; Yea, their hearts are quite against it. Heaven is a state of perfect holiness, and of continual Love, and Praise to God, and the wicked have no heart to this. The imperfect love, and praise, and holiness which is here to be attained, they have no mind of: Much less of that which is so much greater. The Joyes of Heaven are of so pure and spiritual a nature, that the heart of the wicked *cannot truly desire* them:

So that by this time you may see on what ground it is that God supposeth that the wicked are willing of their

then own destruction : they will not turn, though they must Turn or Die ; they will rather venture on certain misery, then be converted ; and then to quiet themselves in their sin, they will make themselves believe that they shall nevertheless escape.

2. And as this *Controversie* is matter of wonder, (that ever men should be such enemies to themselves, as wilfully to cast away their souls) so are the *Disputants* too. That God should stoop so low, as thus to plead the case with man ; and that man should be so strangely blind and obstinate, as to need all this in so plain a case, yea and to resist all this, when their own salvation lieth upon the issue.

No wonder if they will not hear us that are men, when they will not hear the Lord himself ; as God saith, *Ezek.* 3. 7. when he sent the Prophet to the Israelites, [*The house of Israel will not hearken unto thee ; for they will not hearken unto me ; for all the house of Israel are impudent and hard-hearted.*]

No

No wonder if they can plead against a Minister, or a godly Neighbour, when they will plead against the Lord himselſe, even againſt the plainest paſſages of his Word, and think that they have reason on their ſide. When they weary the Lord with their words, they ſay, *Wherein have we wearied him?* Mal. 2. 17. *The prieſts that deſpiſed his Name, durſt ask, Wherein have we deſpiſed thy Name?* And when they polluted his Altar, and made the table of the Lord contemptible, they durſt ſay, *Wherein have we polluted thee?* Mal. 1. 6, 7. But, [*Woult thou (ſaith the Lord) that ſtriveſt with his Maker! Let the Potſheards ſtrive with the Potſheards of the earth; ſhall the clay ſay to him that ſhaddoneth it, What makeſt thou?*] Jer. 18. 4, 5, 6.

**Queſt. 1** But why is it that God will Reason the cauſe with man?

**Anſw. 1.** Becauſe that man being a reaſonable creature, is accordingly to be dealt with, and by Reason to be perſwaded and overcome. God hath therefore

therefore endued them with Reason, that they might use it for him. One would think a Reasonable Creature should not go against the clearest and greatest Reason in the world, when it is set before him.

2. At least men shall see that God did require nothing of them that was unreasonable : but that whatever he commandeth them, and whatever he forbiddeth them, he hath all the right Reason in the world on his side ; and they have good reason to obey him ; but none to disobey. And thus even the damned shall be forced to justifie God, and confess that it was but reason that they should have turned to him, and they shall be forced to condemn themselves, and confess that they had little reason to cast away themselves by the neglect of his Grace in the day of their Visitation.

Use.

**L**ook up your best and strongest reasons, sinners, if you will make good your way: You see now with whom you have to deal, What sayest thou, Unconverted sensual Wretch? Darest thou venture upon a Dispute with God? Art thou able to confute him? Art thou ready to enter the lists? God asketh thee, Why wilt thou die? Art thou furnished with a sufficient answer? Wilt thou undertake to prove that God is mistaken, and that thou art in the right? O what an *undertaking* is that! Why, either he or you is mistaken, when he is for your Conversion, and you are against it; He calls upon you to turn, and you will not; He bids you do it presently, even to day, while it is called to day, and you delay, and thing it time enough hereafter. He saith it must be a totall change, and you must be holy, and new creatures, and born again; and you think that less may *serve the turn*,  
and

and that it's enough to patch up the old man, without *becoming* new. Who is in the right now? God or you? God calleth on you to *Turn*, and to *Live* an holy life, and you will not; by your disobedient lives, it appears you *will not*. If you will, why do you not? Why have you not done it all this while? and why do you not fall upon it yet? Your wills have the command of *your lives*. We may certainly conclude that you are unwilling to turn, when you do not turn. And why will you not? Can you give any Reason for it that is worthy to be called a Reason?

I that am but a worm, your fellow creature, of a shallow capacity, dare challenge the wisest of you all, to reason the case with *me*, while I plead *my* Makers Cause: And I need not be discouraged, when I know I *plead* but the cause that God pleadeth, and contend for him that will have the best at last. Had I but these two general Grounds *against* you, I *am* sure that you *have* no good Reason on your side?

1. I am sure it can be no good reason, which is against the *God of Truth*, and Reason. It cannot be Light that is contrary to the Sun. There is no knowledge of any Creature, but what it had from God, and therefore none can be wiser than God. It were damnable presumption in the highest *Angel*, to compare with his Creatour. VVhat is it then for a lump of Dirt, an ignorant Sor, that knoweth not himself, nor his own Soul, that knoweth but little of the *things* which he *seeth*, yea that is more ignorant than many of his neighbours, to set *himselfe* against the wisdom of the Lord? It is one of the fullest discoveries of the horrible wickedness of carnal men, and the stark madness of such in sin, *that so* silly a Mole dare contradict his Maker, and call in question the VVord of God. Yea, that those people in your Parishes, that are so beastly ignorant, that they cannot give us a reasonable answer concerning the very Principles of Religion, are yet so wise in their



own conceit, that they dare question the plainest truths of *God*, yea contradict them, and cavil against them, when they can scarce speak sense, and will believe them no further then agreeth with their foolish wisdom.

3. And as I know that *God* must needs be in the right, so I know the *Case* is so palpable and gross which he *pleadeth* against, that no man can have reason for it. Is it possible that a man can have any reason to break his Masters Laws? and reason to dishonour the Lord of Glory? and reason to abuse the Lord that bought him? Is it possible that a man can have any good reason to damn his own immortal soul? Mark the Lords question [*Turn ye, Turn ye, why will you die?*] Is eternal death a thing to be desired? Are you in love with Hell? What reason have you wilfully to perish? If you think you have some reason to sin, should you not remember that *death is the wages of sin*? Rom. 6. 23. and think whether you have any reason to

undo your selves body and soul for ever? You should not only ask whether you love the *Adder*, but whether you love the sting? It is such a thing for a *man* to *cast away* his everlasting *happiness*, and to *sin against* God, that no good reason can be given for it: but the more *any man* *pleads* for it, the *madder* he sheweth himself to be. Had *you* a Lordship or a Kingdom offered you for every sin that you commit, it were no *reason*, but *madness* to *accept* it. Could you by every sin obtain the highest thing on *earth* that flesh desireth, it were of no considerable value to *perswade* you in *reason* to commit it. If it were to *please your greatest* or *dearest* friends, or to obey the *greatest* Prince on *earth*, or to save your lives, or to escape the greatest earthly misery, all these are of no *consideration*, to draw a man in reason to the committing of one sin. If it were a right hand, or a right eye that would hinder *your salvation*, it is the *gainfullest* way to *cast it away*, rather than to

go to Hell to save it. For there's no saving a part, when you lose the *whole*. So exceeding *great* are the matters of Eternity, that nothing in this world deserveth once to be named in comparison with them. Nor can any *earthly* thing, though it were life, or crowns, or kingdoms, be a reasonable excuse for the neglect of matters of such High and Everlasting Consequence. A man can have no reason to cross his ultimate end. Heaven is such a thing, that if you lose it, nothing can supply the want, or make up your loss: And Hell is such a thing, that if you suffer it, nothing can remove your misery, or give you ease and comfort. And therefore nothing can be a valuable consideration to excuse you for neglecting your own salvation: For saith our Saviour, *What shall it profit a man, to win the whole world, and lose his own soul?* Mark 8. 36.

Oh Sirs, that *you* did but know what matters they are that we are now speaking to *you* of! The *Saints* in hea-

ven have other kind of thoughts of these things. If the *Devil* could come to them that live in the sight and love of God, and should offer them a cup of Ale, or a Whore, or merry Company, or Sports to *vice* them away from God and Glory, I pray you tell me, how do you think they would entertain the motion? Nay, or if he should offer them to be Kings on the earth, Do you think this would *vice* them down from Heaven! O with what hatred and holy scorn would they disdain and reject the motion! And why should not you do so, that have Heaven opened to your Faith, if you had but Faith to see it? There's never a *soul* in Hell but knows by this time, that it was a mad exchange to let go Heaven for fleshly pleasure; and that it is not a little mirth, or pleasure, or worldly riches, or honour, or the good-will or word of men, that will quench Hell-fire, or make him a savor that loseth his soul. O if you had heard what I believe, if *you* had seen what I believe,  
and

and that on the credit of the word of God, you would say, there can be no reason to warrant a man to damn his soul: you durst not sleep quietly another night, before you had resolved to Turn and Live.

If you see a man put his hand into the fire till it burn off, you'l marvel at it; but this is a thing that a man may have reason for, as Bishop *Cranmer* had when he burnt off his hand for subscribing to Popery. If you see a man cut off a leg or an arm, it's a sad sight; but this is a thing that a man may have a good cause for: as many a man doth it to save his life. If you see a man give his body to be burnt to ashes, and to be tormented with strapado's and racks, and refuse deliverance when it is offered; this is an hard case to flesh and bloud; But this a man may have good reason for, as you may see in *Heb. 11. 33, 34, 35, 36.* and as many hundred Martyrs have done. But for a man to forsake the *Lord* that made him, and for a man to run into

the fire of Hell, when he is told of it, and *intreated* to turn that he *may* be saved : this is a thing that *can have no reason* in the world, that is *reason indeed*, to justify or excuse it. For *Heaven* will pay for the loss of any thing that we can lose to get it, or for any *labour* which we bestow for it. But nothing *can pay* for the loss of Heaven.

I beseech you now, let this word come nearer to your hearts. As you are convinced that you have no reason to destroy your selves, so tell me what reason you have to refuse to Turn, and live to God. What Reason hath the veriest Worldling, or Drunkard, or ignorant careless sinner of you all, why you should not be as holy as any you know, and be as careful for your souls as any other ? Will not hell be as hot to you as to others ? Should not your own souls be as dear to you, as theirs to them ? Hath not God as much *authority* over you ? Why then will not you become a sanctified people as well as they ?

O Sirs, when God *bringeth* the matter down to the very *Principles* of nature, and shews you that you have no more reason to be ungodly, then you have to damn your own souls; if yet you will not understand and Turn, it seems a desperate case that you are in.

And now, either you have Reason for what you do, or you have nor. If not, will you go on against Reason itself? Will you do that which you *have no Reason for*? But if you think you have, produce them, and make the best of your matter. *Reason the case* a little with me: your fellow creature, which is far easier than to reason the case with God. Tell me, *man*, here before the Lord, as if thou wert to die this hour, Why shouldst thou not resolve to turn this day, before thou stir from the *place* thou standest in? What *Reason* hast thou to *deny*, or to *delay*? Hast thou any reason that satisfieth thine *own Conscience* for it? Or any that thou darest *own* and *plead* at the Bar of God? If thou ~~hast~~ let us hear them;

them : bring them forth, and make them good. But alas, what poor stuff what nonsense instead of reason do we daily hear from ungodly men ? But for their necessity I should be ashamed to name them.

1. One saith, *If none shall be saved but such converted and sanctified ones, as you talk of, then heaven would be but empty, then God help a great many.*

*Ans.* What ! it seems you think that God doth not know, or else that he is not to be believed : Measure not all by your selves ; God hath thousands and millions of his sanctified ones : but yet they are few in comparison of the world, as Christ himself hath told us, *Mat. 7. 13, 14, Luk. 12. 32.* It better beseems you to make that use of this truth which Christ teacheth you : *Strive to enter in at the strait gate ; for strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it ; but wide is the gate, and broad is the way that leadeth to destruction, and many there be that go*



in throat. ] Luke 13. 22, 23, 24  
 [ *Fear not little flock (saith Christ to his sanctified ones) for it is the fathers good pleasure to give you the Kingdom.* Luk. 12. 32.

Object. 2. *I am sure if such as I go to Hell, we shall have store of company.*

Ans. And will that be any ease or comfort to you? Or doe you think you may not have company enough in heaven? Will you be undone for company? Or will you not believe that God will execute his Threatnings, because they be so many that are guilty? All these are silly unreasonable conceits.

Object. 3. *But are not all men sinners, even the best of you all?*

Ans. But all are not unconverted sinners. The godly live not in gross sin; and their very infirmities are their grief and burden, which they daily long and pray, and strive to be rid of. Sin hath not dominion over them.

Object. 4. *I do not see that professors are any better than other men; they will*  
 over-

over-reach and oppress, and are as Covetous as any.

*Ans.* What ever hypocrites are, it's not so with those that are sanctified. God hath thousands and thousands that are otherwise : Though the malicious world doth accuse them of what they can never prove, and of that which never entered into their hearts. And commonly they charge them with heart-sins, which none can see but God ; because they can charge them with no such wickedness in their lives, as they are guilty of themselves.

*Obj. 5.* But I am no whoremonger, nor drunkard, nor oppressor, and therefore why should you call upon me to be Converted ?

*Ans.* As if you were not born after the flesh, and had not lived after the flesh as well as others ! is it not as great a sin as any of these, for a man to have an earthly mind, and to love the world above God, and to have an unbelieving unhumbl'd heart ? Nay, let me tell you more ; that many persons

sons that avoid disgraceful sins, are as fast glued to the World, and as much slaves to the flesh, and as strange to God, and averse to Heaven in their more civil course, as others are in their more shameful notorious sins.

Object. 6. *But I mean no body any harm, nor do no harm: and why then should God condemn me?*

Answer. Is it no harm to neglect the Lord that made thee, and the work for which thou camest into the world, and to prefer the Creature before the Creator, and to neglect the Grace that is daily offered there? It is the depth of thy sinfulness to be so insensible of it: The dead feel not that they are dead. If once thou wert made alive, thou wouldst see more amiss in thy self, and marvel at thy self for making so light of it.

Object. 7. *I think you would make men mad under pretence of converting them: It is enough to rack the brains of simple people, to muse so much on matters too high for them.*

Answer.

*Ans. 6.* Can you be madder then you are already? Or at least can there be a more dangerous madness than to neglect your everlasting welfare, and wilfully undoe your selves? 2. A man is never well in his wits till he be *converted*: He never knows God, nor knows sin, nor knowes Christ, nor knowes the world, nor himself, nor what his business is on earth, so as to set himself about it, till he be *converted*. The Scripture saith, that the wicked are *unreasonable men*, 2 Thes. 3. 2. & that *the wisdom of the world is foolishness with God*, 1 Cor. 1. 20. and Luke 15. 12. It is said of the Prodigal, that *when he came to himself*, he resolved to Return. It's a wise world when men will disobey God, and run to hell for fear of being out of their wits.

2. What is there in the work that Christ calls you to, that should drive a man out of his wits? Is it the Loving of God, and calling upon him, and comfortably thinking of the glory to come, and the forsaking of our sins,  
and

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And loving one another, and delight-  
ing our selves in the service of God ?  
are these such things as should make  
men mad ?

3. And whereas you say that these  
matters are too high for us, you accuse  
God himself, for making this our  
work, and giving us his Word, and  
commanding all that will be blessed  
to *meditate in it day and night*. Are  
the matters which we were made for,  
and which we live for, too high for us,  
to meddle with ? This is plainly to  
unman us, and to make beasts of us,  
as if we were like them that must *med-  
dle* with no higher matters than what  
belong to flesh and earth. If Heaven  
be too high for you to think on, and  
provide for, it will be too high for you  
ever to possess.

4. If God should sometimes suffer  
any weak-headed person to be di-  
stracted by thinking on eternal things,  
this is because they misunderstand  
them, and run without a guide : and  
of the two, I had rather be in the case  
of

of such an one, than of the mad unconverted world, that take their distraction to be their wisdom.

Object. 8. *I do not think that God cares so much what men think, or speak or do, as to make so great a matter of it.*

Ans. It seems then you take the Word of God to be false, and then what will you believe? But your own reason might teach you better, if you believe not the Scriptures: For you see God set not so light by us, but that he vouchsafed to make us, and still preserveth us, and daily upholdeth us, and provideth for us: And will any wise man make a curious frame for nothing? will you make or buy a Clock or Watch, and daily look upon it, and not care whether it go true or false? Surely, if you believe not a particular eye of providence observing your hearts and lives, you cannot believe or expect any particular providence to observe your wants and trouble to relieve you. And if God had so little cared for you, as you imagine, you would never have

lived

*lived till now : An hundred Diseases would have striven which should first destroy you : Yes, the Devils would have haunted you, and fetcht you away alive, as the great fishes devour the less, and as Ravenous birds and beasts devour others. You cannot think that God made man for no end or use : And if he made him for any, it was sure for himself. And can you think he cares not whether his ends be accomplished, and whether we do the work that we are made for ?*

*Yes, by this Atheistical Objection, you make God to have made and upheld all the world in vain. For what are all other lower Creatures for, but for man ? What doth the earth but bear us, and nourish us ? and the beasts do serve us with their labours and lives, and so of the rest. And hath God made so glorious an habitation, and set man to dwell in it, and made all his servants, and now doth he look for nothing at his hands ? nor care how he thinks, or speaks, or lives ? This is most unreasonable.*

*Object.*

Object. 9. *It was a better world when men did not make so much ado in Religion.*

*Ans.* It hath ever been the custom to praise the times past. That world that you speak of, was wont to say, it was a better world in their fore-fathers days, and so did they of their fore-fathers : This is but an old custom, because we all feel the evil of our own times, but we see not that which was before us.

**B** 2. Perhaps you speak as you think ; Worldings think the world is at the best when it is agreeable to their minds, and when they have most mirth and worldly pleasure. And I doubt not but the Devil as well as you, would say, that then it was a better world : for then he had more service, and less disturbance. But the world is at the best, when God is most loved, regarded and obeyed. And how else will you know when the world is good or bad but by this ?

Object. 10. *There are so many ways*  
and



and Religions, that we know not which to be of, and therefore we will be even as we are.

*Ans.* Because there are many, will you be of that way that you may be sure is wrong? *None* are further out of the way, than worldly, fleshly, unconverted sinners. For they do not only erre in this or that opinion, as many Sects do, but in the very *scope and drift* of their lives. If you were going a journey that your life lay on, would you stop or turn again, because you met with some cross ways, or because you saw some travellers go the horse way, and some the foot way, and some perhaps break over the hedge, yea, and some miss the way? or would you not rather be the more careful to enquire the way? If you have some servants that know not how to do your work right, and some that are unfaithful, would you take it well at any of the rest, that would therefore be idle, and do you no service, because they see the rest so bad?

Object.

**Object. 11.** *I do not see that it goes any better with those that are so goodly than with other men. They are as poor and in as much trouble as others.*

**Ans.** And perhaps as much more when God sees it meet. They take not earthly prosperity for their wages, they have laid up their treasure and hope in another world, or else they are not Christians indeed. The less they have the more is behind; and they are content to wait till then.

**Object. 12.** *When you have said that you can, I am resolved to hope well and trust in God, and do as well as I can and not make so much ado.*

**Ans. 1.** Is that doing as well as you can, when you will not turn to God, but your heart is against his holy and diligent service? It is as well as you will indeed, but that's your misery.

**2.** My desire is, that you should hope and trust in God: But for what is it that you will hope? Is it to be saved if you turn and be sanctified? For this you have Gods promise, and there

therefore hope for it, and spare not. But if you hope to be saved without Conversion, and an holy Life, this is not to hope in God, but in Satan or your selves. For God hath given you no such promise, but told you the contrary: but it's Satan and self-love that made you such promises, and raised you to such hopes.

Well, if these, and such as these be all you have to say against Conversion and an holy life, your *All is Nothing*, and worse than nothing: And if these and such as these seem Reasons sufficient to perswade you to forsake God, and cast your selves into Hell, the Lord deliver us from such Reasons, and from such blind understandings, and from such senseless hardened hearts. Dare you stand to ever one of these Reasons at the Bar of God? Do you think it will then serve your turn to say, Lord, I did not Turn, because I had so much to do in the world, or because I did not like the lives of some Professors, or, because I saw men of so many minds?

O how easily will the light of that day confound and shame such reasoning as these ! Had you the world to look after ? Let the world which you served now pay you your wages, and save you if it can. Had you not a better world to look after first ? And were you not commanded to seek first *God's Kingdom and Righteousness*, and promised that *other things should be added to you* ? Mat. 6. 33. And were you not told, that *godliness was profitable to all things, having the promise of this life, and of that which is to come* ? 1 Tim. 4. 8. Did the sins of professors hinder you ? you should rather have been the more heedful, and learned by their falls, to beware, and have been the more careful, and not the more careless ; It was the *Scripture*, and not their lives, that was your *Rule*. Did the many opinions of the world hinder you ? Why, the *Scripture* that was your *Rule*, did teach you but one way, and that was the right way : If you had followed that, even in so much as was plain

Plain and easie, you should never have miscarried. Will not such Answers as these confound and silence you? If these will not, God hath those that will: when he asketh the man, *Mat. 22. 12. Friend, how camest thou in hither, not having on a wedding garment?* that is, What dost thou in my Church among professed Christians, without an holy heart and life? What answer did he make? Why the Text saith, *He was speechless*, he had nothing to say. The clearness of the case, and the Majesty of God, will then easily stop the mouths of the most confident of you, though you will not be put down by anything that we can say to you now, but will make good your cause, be it never so bad. I know already that never a reason that now you can give, will do you any good at last, when your case must be opened before the Lord and the world.

Nay, I scarce think that your own Consciences are well satisfied with your Reasons. For if they are, it seems

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then you have not so much as a *Purpose to Repent*. But if you do purpose to Repent, it seems you do not put much confidence in your Reasons which you bring against it.

What say you, yet unconverted sinners? Have you any good Reason to give, why you should not Turn, and presently Turn with all your hearts? O: will you go to Hell in despite of Reason it self? Bethink you what you do in time; for it will shortly be too late to bethink you. Can you find any fault with *God*, or his work, or wages? Is he a bad Master? Is the Devil whom you serve, a better? or is the *Flesh* a better? Is there any harm in an holy life? is a life of worldiness and ungodliness better? Do you think in your consciences that it would do you any harm to be converted and live an holy life? What harm can it do you? Is it harm to you to have the Spirit of Christ within you? and to have a cleansed purified heart? If it be bad to be holy, why doth God say, *Be ye holy,*

*holy, for I am holy? 1 Pet. 1. 15, 16. Lev. 20. 7. Is it evil to be like God? Is it not said, that God made man in his Image? Why, this holiness is his Image: This Adam lost, and this Christ by his Word and Spirit would restore to you, as he doth to all that he will save. Why were you baptised into the Holy Ghost? and why do you baptize your children into the Holy Ghost as your Sanctifier, if you will not be sanctified by him, but think it an hurt to you to be sanctified? Tell me truly, as before the Lord; though you are loth to live an holy life, had you not rather die in the case of those that do so, then of others? If you were to die this day, had you not rather die in the case of a converted man, than of the unconverted? of an holy and heavenly man, than of a carnal earthly man? and would you not say as Balaam, Numb. 23. 10. Let me die the death of the Righteous, and let my last end be like his? ] And why will you not now be of the mind that you will be of then? First or last you*

must come to this, either to be Converted, or wish you had been, when it is too late.

But what is it that you are *afraid* of losing if you Turn? Is it your friends? you will but *change* them: God will be your friend, and Christ and the Spirit will be your friend, and every Christian will be your friend. You will get *one friend* that will stand you in more stead then all the friends in the world could have done. The friends you *lose*, would have but riced you to Hell, but could not have delivered you: But the friend you *get*, will save you from Hell, and bring you to his own eternal Rest.

Is it your *pleasures* that you are afraid of losing? You think you shall never have a merry day again, if *once* you be Converted. Alas, that you should think it a greater pleasure to live in foolish sports and merriments, and please your flesh, than to live in the believing thoughts of glory, and in the love of God, and in righteousness, and peace, and joy in the Holy Ghost,



Ghost, in which the state of Grace consisteth, *Rom. 14. 17.* If it be greater pleasure to you to think of your Lands and Inheritance (If you were Lords of all the Countrey) then it is to a child to play for *pins*: why should it not be a greater joy to you to think of the Kingdom of Heaven being yours, then of all the riches and pleasures of the world? As it is but foolish childishness that makes children so delight in gawds, that they would not leave them for all your Lands: so it is but foolish worldliness, and fleshliness, and wickedness, that makes you so much delight in your houses, and lands, and meat, and drink, and ease, and honour, as that you would not part with them for the heavenly delights. But what will you do for pleasure when these are gone? Do you not think of that? When your pleasures end in horror, and go out with a stinking snuff, the pleasures of the Saints are then at the best. I have had my self but a little taste of the heaven-

ly pleasures in the fore-thoughts of the blessed approaching day, and in the present persuasions of the Love of God in Christ : but I have taken too deep a draught of earthly pleasures, (so that you may see, if I be partial, it is on your side :) and yet I must profess from that little experience, that there is no comparison : there is more joy to be had in one day (if the Son of life shine clear upon us) in the state of holiness, than in an whole life of sinful pleasures. I had rather be a door-keeper in the house of God, then to dwell in the Tents of wickedness, Psal. 87. 10. *A day in his Court, is better than a thousand any where else, Ps. 84. 10.* The mirth of the wicked is like the laughter of a mad man, that knows not his own misery : and therefore Solomon saith of such laughter, *It is mad : and of mirth, What doth it ? Eccles. 2. 2.* And Eccles. 7. 3, 4, 5, 6. *It is better to go to the house of mourning, then to go to the house of feasting : for that is the end of all men, and the living will lay it*

*to his heart. Sorrow is better than laughter : for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than to hear the song of fools : For as the crackling of thorns under a pot, so is the laughter of the fool. ] All the pleasure of fleshly things, is but like the scratching of a man that hath the Itch : It is his disease that makes him desire it : and a wise man had rather be without his pleasure, than be troubled with his Itch. Your loudest laughter is but like that of a man that is tickled ; he laughs when he hath no cause of joy. And it is a wiser thing of a man to give all his estate and his life to be tickled to make him laugh, then for you to part with the Love of God, and the comforts of Holiness, and the hopes of Heaven, and to cast your selves into Damnation, that you may have your flesh tickled with the pleasures of sin*

for a little while. Judg as you are men, whether this be a wise mans part. It is but your carnal unsanctified nature that makes an *holy* life seem grievous to you, and a course of sensuality seem more delightful. If you will but Turn, the holy Ghost will give you another *Nature* and *Inclination*; and then it will be more pleasant to you to be rid of your sin, than now it is to keep it: and you will then say, that you knew not what a comfortable life was till now, and that it was never well with you, till God and holiness were your delight.

Quest. **B**Ut how cometh it to passe? that men should be so unreasonable in the matters of their salvation? they have wit enough in other matters; what makes them so loth to be converted, that they should need so many words in so plain a case, and all will not do, but the most will live and die *Uncorverted*?

Ans<sup>r</sup>. To name them only in a few words,

words, the causes are these.

1. Men are naturally in Love with earth and flesh. They are born sinners, and their nature hath an enmity to God and godliness, as the Nature of the Serpent hath to a man: And when all that we can say goes against an habitual inclination of their natures, no marvel if it little prevail.

2. They are in *Darkness*, and know not the very things which they hear. Like a man that was born blind, and hears an high commendation of the light: but what will *hearing* do, unless he see it? They know not what God is, nor what is the power of the *Cross* of *Christ*, nor what the Spirit of holiness is, nor what it is to live in love by faith. They know not the certainty, and suitableness, and excellency of the heavenly inheritance. They know not what Conversion, and an holy mind and Conversation is, even when they hear of it. They are in a mist of ignorance. They are lost and bewildred in sin: like a man that hath lost himself

in the night; and knows not where he is, nor how to come to himself again till the day light do recover him.

3. They are wilfully confident that they need no *conversion*, but some *partial amendment*, but that they are in the way to heaven already, and are converted when they are not. And if you meet a man that is quite out of his way, you may long enough call on him to turn back again, if he will not believe you that he is out of his way.

4. They are become slaves to the flesh, and drowned in the world to make provision for it. Their lusts, and passions and appetites have distracted them, and got such an hand over them that they cannot tell how to deny them, nor how to mind any thing else. So that the Drunkard saith, *I love a Cup of good drink, and I cannot forbear it.* The glutton saith, *I love good cheer, and I cannot forbear.* The fornicator saith, *I love to have my lust fulfilled, and I cannot forbear.* And the Gamester loves to have his sports, and he cannot

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captivated slaves to their flesh, and  
their very wilfulness is become an im-  
potency, and what they would not do,  
they say they cannot. And the world-  
ling is so taken up with earthly things,  
that he hath neither heart nor mind,  
nor time for heavenly : but as in *Pha-  
raoh's* dream, Gen. 41. 4. the lean kine  
did eat up the fat ones ; so this lean  
and barren earth, doth eat up all the  
thoughts of heaven.

5. Some are so carried away by the  
stream of evil company, that they are  
possessed with hard thoughts of a god-  
ly life, by hearing them speak against  
it ; or at least they think they may  
venture to do as they see most do ; and  
so they hold on in their sinful wayes ;  
and when one is cut off and cast into  
Hell, and another snatch away from  
among them to the same condemnati-  
on, it doth not much daunt them, be-  
cause they see not whether they are  
gone : poor wretches they hold on in  
their ungodliness for all this ; for they  
little

little know that their companions are not lamenting it in torments. In *Luke* 16. the rich man in hell would fain have had one to warn his five Brethren, lest they should come to that place of torment. It's like he knew their minds, and lives, and knew that they were hasting thither, and little dreamt that he was there, yea, and would little have believed one that should have told them so. I remember a passage that a

Mr. R. Rowly of  
*Shrewsbury* upon  
*Acham* Bridge.

Gentleman yet living  
told me he saw upon a  
bridge over *Severn*: A

man was driving a  
flock of fat Lambs, and something  
meeting them, and hindring their pas-  
sage, one of the Lambs leapt upon the  
wall of the bridge, and his legs slip-  
ping from under him, he fell into the  
stream; the rest seeing him, did one  
after one leap over the bridge into the  
stream, and were all, or almost all,  
drowned: Those that were behind did  
little know what was become of them  
that were gone before, but thought  
they



they might venture to follow their companions : but as soon as ever they were over the wall, and falling headlong, the case was altered. Even so it is with *unconverted* carnal men. One dieth by them, and drops into Hell, and another *follows* the same way : and yet they will go after them, because they think not whither they are gone. Oh but when Death hath once opened their eyes, and they see what's on the other side of the wall, even in another world, then what would they give to be where they were !

6. Moreover , they have a subtle malicious enemy , that is unseen of them, and plays his game in the dark : and it is his *principal* business to hinder their *conversion*, and therefore to keep them where they are, by perswading them not to *believe* the *Scriptures*, or not to trouble their minds with these matters : or by perswading them to think ill of a godly life, or to think that its *more ado* than needs, and that they may be saved without *conversion*,

version, and without all this stir: and that God is so merciful, that he will not damn any such as they: or at least that they may stay a little longer, and take their pleasure, and follow the world a little longer yet, and then let it go, and repent hereafter. And by such *juggling* deluding *cheats* as these, the Devil keeps the most in his captivity, and leadeth them to his misery. These, and such like impediments as these, do keep so many thousands Unconverted, when God hath done so much, and Christ hath suffered so much, and Ministers have said so much for their Conversion; when their reasons are silenced, and they are not able to answer the Lord that calls after them, [ *Turn ye, Turn ye, why will you die?* ] yet all comes to nothing with the greatest part of them: and they leave us no more to do after all, but to sit down and lament their willful misery.

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**I** Have now shewed you the Reasonableness of Gods Commands, and the

the unreasonableness of wicked mens disobedience. If nothing will serve turn, but men will yet *refuse* to turn, we are next to consider who it is long of if they be damned. And this brings me up to the last Doctrine, which is ;

Doct. 7. **T**Hat if after all this men will not Turn, it is not long of God that they are condemned, but of themselves, even their own wilfulness. They die, because they will die : that is, because they will not Turn.

If you will go to hell, what remedy ! God here acquits himself of your blood : it shall not lie on him if you be lost. A negligent Minister may draw it upon him : and those that encourage you , or hinder you not in sin , may draw it upon them : but be sure of it, it shall not lie upon God. Saith the Lord concerning his unprofitable Vineyard, *Isa. 5. 1, 2, 3, 4. [Judge I pray you, betwixt me and my Vineyard : What could have been done more to my Vineyard, that I have not done in it ?*

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When he had planted it in a fruitful soil, and fenced it, and gathered out the stones, and planted it with the choicest Vine: what should he have done more to it? He hath made you men, and endued you with Reason; he hath furnished you with all external necessities; all creatures are at your service. He hath given you a righteous perfect Law. When ye had broke it, and undone *your* selves, he had pity on you, and sent his Son by a *miracle* of condescending mercy to die for you, and be a sacrifice for your sins, and he *was* in Christ reconciling the world to himself. The Lord Jesus hath made you a deed of gift of himself, and eternal life with him, on the condition you will but accept it and return. He hath on this reasonable condition, offered you the free pardon of all your sins: he hath written this in his Word, and sealed it by his Spirit, and sent it you by his Ministers: they have made the offer to you an hundred and an hundred times, and called you to accept it, and

and to turn to God. They have in his name entreated you, and reasoned the case with you, and answered all your frivolous objections. He hath long waited on you, and staid your leisure, and suffered you to abuse him to his face. He hath mercifully sustain'd you in the midst of your sinne: he hath compassed you about with all sorts of mercies: He hath also intermixt afflictions, to mind you of your folly, and call you to your wits: And his Spirit hath been often striving with your hearts, and saying there, [*Turn sinner, Turn to him that calleth thee: Whither art thou going? What art thou doing? Dost thou know what will be the end? How long wilt thou hate thy friends, and love thine enemies? When wilt thou let go all and Turn, and deliver up thy self to God, and give thy Redeemer the possession of thy soul? When shall it once be?*] These pleadings have been used with thee. And when thou hast delayed, thou hast been urged to make haste, and God hath called to thee, [*To day,*  
*while*

*while it is called to day, harden not thy heart: Why not now without any more delay? ]* Life hath been set before you. The joys of Heaven have been opened to you in the Gospel: The certainty of them hath been manifested: The certainty of the everlasting torment of the damned hath been declared to you: Unless you would have had a sight of *Heaven and Hell*, what could you desire more? Christ hath been as it were set forth crucified before your eyes, *Gal. 3. 1.* You have been an hundred times told, that you are but lost men till you come unto him: As often have you been told of the evil of sin, of the vanity of sin, the world, and all the pleasures and wealth it can afford: of the shortness and uncertainty of your lives, and the endless duration of the joy or torment of the life to come. All this, and more than this have you been told, and told again even till you were weary of hearing it, and till you could make the light of it, because you have so often heard it.

it ; like the *Smiths* dog, that is brought by custom to sleep under the noise of the hammers, and when the sparks do fly about his ears : and though all this have not converted you, yet you are alive, and might have mercy to this day, if you had but hearts to entertain it. And now let Reason it self be Judge, whether it be long of God or you, if after all this you be unconver- ed and be damned. If you die now, it is because you will die. • What should be said more to you ? Or what course should be taken, that is liker to pre- vail ? Are you able to say and make it good, *We would fain have been convert- ed and become new creatures, but we could not ; we would fain have forsaken our sins, but could not ; we would have changed our company, and our thoughts, and our discourse, but we could not ?* Why, could you not if you would ? what hindered you, but the wickedness of your hearts ? Who forced you to sin ? or who did hold you back from Duty ? Had not you the same teach- ing,

ing, and time, and liberty to the godly as your godly neighbours had? Why then could not you have been godly as well as they? Were the *Church-doors* shut against you? or did you not keep away your selves? or sit and sleep, or hear as if you did not hear? Did God put in any exceptions against you in his Word when he invited sinners to return, and when he promised mercy to those that do return? Did he say, [*I will pardon all that repent except thee?*] Did he shut you out from the liberty of his holy worship? Did he forbid you to pray to him any more than others? you know he did not. God did not drive you away from him, but you forsook him, and run away your selves. And when he called you to him, you would not come. If God had excepted you out of the general promise and offer of mercy, or had said to you, [*Stand off, I will have nothing to do with such as you: pray not to me, for I will not hear you: If you repent never so much, and cry for mercy*

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never so much, I will not regard you: ]  
If God had left you nothing to trust  
to but desperation, then you had a  
fair excuse. You might have said, [*To  
what end should I repent and turn, when  
it will do no good ?* ] But this was not  
your case. You might have had Christ  
to be your Lord and Saviour, your  
Head and Husband, as well as others ;  
and you would not, because you felt  
not your selves sick enough for the  
Physitian, and because you could not  
spare your disease. In your hearts you  
said of those rebels, *Luk. 19. 14.* [*We  
will not have this man to reign over us.* ]  
Christ would have gathered you under  
the wings of his salvation, and you  
would not, *Mat. 23. 37.* What desires  
of your welfare did the Lord express  
in his holy Word ? With what com-  
passion did he stand over you and say,  
[ *O that my people had hearkened unto  
me, and that they had walked in my  
ways !* *Psal. 81. 13.* *O that there were  
such a heart in this people, that they  
would fear me, and keep all my com-  
mandments*

mandments always, that it might be  
 well with them and with their children  
 for ever! Deut. 5. 20. [O that they  
 were wise, that they understood this!  
 and that they would consider their latter  
 end!] Deut. 32. 32. He would have  
 been your God, and done all for you  
 that your souls could well desire; but  
 you loved the world and your flesh a-  
 bove him, and therefore you would not  
 hearken to him: though you comple-  
 mented with him, and gave him high  
 titles, yet when it came to the closing,  
 you would have none of him, Psal. 81.  
 11, 12. No marvel then if He gave  
 you up to your own hearts lusts, and you  
 walked in your own Counsels.] He con-  
 descended to reason, and plead the  
 case with you, and ask you, [What is  
 there in me or my service, that you should  
 be so much against me! What harm  
 have I done thee, sinner! Have I de-  
 served this unkind dealing at thy hand?  
 Many mercies have I shewed thee, for  
 which of them dost thou thus despise me?  
 Is it I, or is it Satan that is thy enemy?  
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Is it I, or is it thy carnal self that would undo thee? Is it a holy life, or a life of sin that thou hast cause to fly from? If thou be undone, thou procurest this to thy self, by forsaking me the Lord that would have saved thee, Jer. 2. 17. Doth not thy own wickedness correct thee, and thy sin reprove thee? that thou maist see that it is an evil and bitter thing that thou hast forsaken me? Jer. 2. 19. What iniquity have you found in me, that you have followed after vanity and forsaken me? Jer. 2. 5, 6.] He calleth out as it were to the bruits to hear the controversie he hath against you, Mic. 2. 3, 4, 5. Hear, O ye mountains, the Lords Controversie, and ye strong foundations of the earth; for the Lord hath a Controversie with his people, and he will plead with Israel. O my people, what have I done unto thee, and wherein have I wearied thee? Testifie against me, for I brought thee up out of Egypt, and redeemed thee, &c. Hear, O Heavens; and give ear, O Earth, for the Lord hath spoken. I have nourished and brought

brought up children, and they have rebelled against me. The Ox knoweth his owner, and the Ass his Masters Crib: but Israel doth not know, my people doth not consider. *Ah sinful Nation, a people laden with iniquity, a Seed of evil doers! &c.* Isa. 1. 2, 3, 4. [Do you then requite the Lord, O foolish people and unwise? Is not he thy father that bought thee? Hath he not made thee, and established thee? Deut. 32. 6.] When he saw that you forsook him even for nothing, and turned away from your Lord and Life, to hunt after the chaff and feathers of the world, he told you of your folly, and called you to a more profitable employment, Isa. 55. 1, 2, 3. [Wherefore do you spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. Encline your ear, and come unto me: hear and your soul shall live, and I will make an everlasting Covenant with you, even the

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sure mercies of David : — Seek ye the Lord while he may be found: call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and Let him return unto the Lord, and he will have mercy upon him : and to our God, for he will abundantly pardon, ver[s. 6.7.] And so Isa. 1. 16, 17, 18. And when you would not hear, what complaints have you put him to, charging it on you as your wilfulness and stubbornness! Jer-2. 12, 13. ] Be a astonished O heavens at this, and be horrible afraid. — For my people have committed two evils : they have forsaken me the Fountain of living Waters, and hewed them out Cisterns, broken Cisterns that can hold no water. ] Many a time hath Christ proclaimed that free invitation to you, Rev. 22. 17 Let him that is athirst come ; and whoever will, let him take the water of life freely. ] But you put him to complain after all his offers, [ They will not come to me that they may have life, John 5. 40. ] He hath invited you to feed

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with him in the kingdom of his grace, and you have had excuses from your grounds, and your cattel, and your worldly businets; and when you would not come, you have said you could not; and provoked him to resolve that you should never taste of his Supper, Luke 14. 15, to 25.] And who is it long of now but your ielves? And what can you say is the chief cause of your damnation, but your own Wills? You would be damned. The whole case is laid open by Christ himself, Prov. 1. from the 20. to the end [*Wisdom cryeth without, she uttereth her voice in the streets, she cryeth in the place of concourse; — How long ye simple ones will you live simplicity, and the scorers delight in their scorning, and fools hate knowledge? Turn ye at my reproofs; behold I will pour out my Spirit upon you, I will make known my words unto you. Because I have called and ye refused; I have stretched out my hands, and no man regarded, but ye have set at nought all my counsel, and would none*

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of my reproofs : I will also laugh at your calamity, I will mock when your fear cometh : when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you : then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsels : they despised all my reproofs : Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth to me shall dwell safely, and shall be quiet from the fear of evil.] I thought best to recite the whole Text at large to you, because it doth so fully shew the cause of the destruction of the wicked. It is not because God would not teach them, but because they would not learn. It is not because God would not call them, but because they would not

Turn at his reproof. Their wilfulness is their undoing.

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Use.

FROM what hath been said, you may further learn these following things.

1. From hence you may see, not onely what *blasphemy* and *impiety* it is, to lay the blame of mens destruction upon God, but also how unfit these wicked wretches are to bring in such a Charge against their Maker. They cry out upon God, and say, He gives them not grace, and his threatnings are severe, and God forbid that all should be *damned* that be not Converted and Sanctified: and they think it hard *measure* that a short sin should have an endless suffering? and if they be damned, they say, they cannot help it: VVhen in the mean time, they are busie about their own destruction, even cutting the throat of their own souls,



souls, and will not be perswaded to hold their hands. They think *God* were cruel if he should damn them; and yet *they* are so cruel to themselves that they will run into the fire of Hell, when God hath told them it is a *little* before them, and neither intreaties, nor threatnings, nor any *thing* that can be said, will stop them. We see them almost undone: Their careless, worldly, fleshly *lives* do tell us that they are in the power of the Devil: we know if *they* die before *they* are Converted, all the world cannot save them; and knowing the *uncertainty* of their *lives*, we are afraid every day lest they drop into the fire. And therefore *we* intreat them to pity their own souls, and not to undo themselves when mercy is at hand, and they will not hear us. We intreat them to cast away their sin, and come to Christ without delay, and to have some mercy on themselves; but they will have none: And yet they think that God must be cruel if he condemn them. O wilful wretched sin-

ners! It is not *God* that is *cruel* to you: it is *you* that are *cruel* to your selves. You are told you must *Turn* or *Burn*, and yet you *Turn not*. You are told, that if you will needs keep your sins, you shall keep the curse of *God* with them; and yet you will keep them. You are told, that there is no way to *happiness* but by *holiness*; and yet you will not be holy. What would you have *God* say more to you? What would you have him do with his *Mercy*? He offereth it you, and you will not have it. You are in the ditch of sin and misery, and he would give you his hand to help you out, and you refuse his help: he would cleanse you of your sins, and you had rather keep them. You *love* your lust, and *love* your gluttony, and sports, and drunkenness, and will not let them go. Would you have him bring you to *Heaven*, whether you will or no? Or would you have him bring you and your sinnes to *Heaven* together? Why that is an impossibility; you  
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may as well expect he should turn the Sun into Darknes. What, an un sanctified fleshly heart be in Heaven! it cannot be: *There entereth nothing that is unclean*, Rev. 21. 27. For what communion hath light with darkness, or Christ with Belial? 2 Corinth. 6. 14, 15. All the day long hath he stretched out his hand to a disobedient and gain-saying people, Rom. 10. 25. What will you do now? Will you cry to God for *mercy*! why God calleth upon you to have *mercy* upon your selves, and you will not. Ministers see the poysoned cup in the drunkards hand, and tell him, *There is poyson in it*, and desire him to have mercy on his soul, and forbear, and he will not hear us: drink it he must and will: he loves it, and therefore, though Hell come next, he saith, he cannot help it. VVhat should one say to such men as these? VVe tell the ungodly careless worldling, *It is not such a life that will serve the turn, or ever bring you to Heaven. If a Bear were at your back you would mend your pace;*

M. 1.

and

and when the curse of God is at your back, and Satan and Hell are at your back, will you not stir, but ask what needs all this ado? Is an immortal soul of no more worth? O have mercy upon your selves! But they will have no mercy on themselves, nor once regard us. We tell them the end will be bitter. Who can dwell with the everlasting fire? And yet they will have no mercy upon themselves. And yet will these shameless wretches say, that God is more merciful than to condemn them, when it is themselves that cruelly and unmercifully run upon Condemnation; and if we should go to them with our hats in our hands, and intreat them, we cannot stop them. If we should fall down on our knees to them, we cannot stop them; but to Hell they will and yet will not believe that they are going thither. If we beg of them for the sake of God that made them, and preserve in them; for the sake of Christ that died for them; for the sake of their own poor souls, to

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play themselves and go no further in the way to Hell; but come to Christ while his arms are open, and enter into the state of life while the door stands open, and now take mercy while mercy may be had; they will not be perswaded. If we should die for it, we cannot get them so much as now and then to consider with themselves of the matter, and to Turn. And yet they can say, *I hope God will be merciful.* Did you ever consider what he saith, *Isa. 27. 11.* [*It is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.*] If another man will not cloath you when you are naked, and feed you when you are hungry, you will say he is unmerciful. If he should cast you into prison, or beat and torment you, you would say he is unmerciful. And yet you will do a thousand times more against your selves, even cast away both soul and body for evkr, and never complain of your own unmercifulness.

Yes, and God that waited upon you all the while with his mercy, must be taken to be mercifull, if he punish you after all this. Unless the holy God of Heaven will give these wretches leave to trample upon his Sons bloud, and with the Jews, as it were again to spit in his face, and do despight to the Spirit of grace, and make a jest of sin, and a mock at holiness, and set more light by saving mercy, then *by* the filth of their fleshly pleasures, and unless after all this he will save them by the mercy which they cast away, and would none of, God himself must be called unmerciful by them. But he *will* be justified when he judgeth, and he will not stand or fall at the bar of a sinful worm.

I know there are many particular cavils that are brought *by them* against the Lord; but I shall not hear stay to answer *them particularly*, having done it already in my *Treatise of Judgement*, to which I shall refer them. Had the disputing part of the world been

as careful to avoyd sin and destruction, as they have been busie in searching after the cause of them, and forward indirectly to impute it to God, they might have exercised their wits more profitably, and have less wronged God, and sped better themselves. When so ugly a monster as sin is within us, and so heavy a thing as punishment is on us, and so dreadful a thing as hell is before us, one would think it should be an easie question, who is in the fault, and whether God or man be the principal or culpable cause. Some men are such favourable Judges of themselves, that they are proner to accuse the infinite perfection and Goodness it self, than their own hearts; and imitate their first Parents that said [*The Serpent tempted me, and the woman that thou gavest me, gave unto me, and I did eat.*] secretly implying that God was the cause. So say they, [*The understanding that thou gavest me, was unable to discern; the Will that thou gavest me, was unable to*  
make

*make a better choyce : the Objects which thou didst set before me, did entice me ; the temptation which thou didst permit to assault me, prevaieth against me.]*

And some are so loth to think that God can make a self-determining creature, that they dare not deny him that which they take to be his Prerogative, to be the determiner of the will in every sin, as the first efficient immediate physical cause. And many could be content to acquit God from such causing of evil, if they could but reconcile it with his being the chief cause of good; as if truths would be no longer truths, then we are able to see them in their perfect order and coherence : because our ravelled wits cannot see them right together, nor assign each truth its proper place, we presume to conclude that some must be cast away. This is the fruit of proud self-conceitedness, when men receive not Gods truths, as a child his lesson, in an holy submission to the omniscience of our Teacher, but as Censurers that are too wise to learn. Obj.



Obj. But we cannot convert ourselves, till God convert us : we can do nothing without his grace : It is not in him that wideth, nor in him that runneth, but in God that sheweth mercy.

Ans. 1. God hath two degrees of mercy to shew : the mercy of conversion first, and the mercy of Salvation last : The latter he will give to none but those that *will* and *run*, and hath promised it to them only. The former is to make them willing that are unwilling : and though your own willing and endeavours deserve not this grace, yet your wilful refusal deserveth that it should be denyed to you. Your disability is your very unwillingness it self, which excuseth not your sin, but maketh it the greater. You *could* Turn, if you were but truly *willing* : and if your wills themselves are so corrupted, that nothing but effectual grace will move them, you have the more cause to seek for that grace, and yield to it, and do what you can in the use of means, and not neglect

lest it, or set against it. Do what you are able first, and then complain of God for denying you grace if you have cause.

*Object.* But you seem to intimate all this while that man hath free-will.

*Ans.* The dispute about free-will is beyond your capacity; I shall therefore now trouble you with no more but this about it. Your will is naturally a free, that is, a self-determining faculty, but it is vitiously inclined, and backward to do good; and therefore we see by sad experience, that it hath not a virtuous moral freedom. But that is the wickedness of it, which deserveth the punishment. And I pray you let us not beset our selves with opinions. Let the case be your own. If you have an enemy so malicious, that he falls upon you, and beats you every time he meets you, and takes away the lives of your children, will you excuse him, because he saith, [I have not free-will, it is my nature; I cannot choose unless God give me grace?] If you have a servant that

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robberth you, will you take such an answer from him? Might not every *Theif* and Murderer that is hanged at the Assize, give such an answer, [*I have not free-will, I cannot change my own heart; what can I do without Gods grace?*] and shall they therefore be acquit? If not, why then should you think to be acquit for a course of sin against the Lord?

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2. **F**ROM hence also you may observe these three things together. 1. What a subtile tempter Satan is. 2. What a deceitful thing sin is. 3. What a foolish creature corrupted man is. *A subtile tempter* indeed, that can perswade the greatest part of the world to go wilfully into everlasting fire, when they have so many warnings and dissuatives as they have. *A deceitful thing is sin* indeed, that can bewitch so many thousands to part with everlasting life, for a thing so base and utterly unworthy! *A foolish creature is man* indeed, that will be so cheated of

of his salvation for nothing ; yea, for a *known nothing* ; and that by an *enemy*, and a *known enemy*. You would think it impossible that any man in his wits should be persuaded for a trifle to cast himself into the fire, or water, or into a coal-pit, to the destruction of *his life* ; And yet men will be enticed to cast themselves into Hell. If your natural lives were in your own hands, that you should not die till you would kill *your selves*, how long would most of you live ? And yet when your everlasting life is so far in your own hands under God, that you cannot be undone till you undo your selves, how few of you will forbear your own undoing ? Ah what a silly thing is man ! and what a bewitching and befooling thing is sin ?

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3. **F**ROM hence also you may learn, that it is no great wonder if wicked men be hinderers of others in the way to Heaven, and would have as many unconverted as they can, and  
would

would draw them into sin, and keep them in it ! Can you expect that they should have any *mercy* on others, that they should much stick at the destruction of others, that stick not to destroy themselves ? They do no worse by others, then they do by themselves.

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4. **L** Astly, you may hence learn, that the greatest enemy to man is himself; and the greatest judgment in this life that can befall him, is to be left to himself; and that the great work that Grace hath to do, is to save us from our selves; and the greatest accusation and complaints of men should be against themselves; and that the greatest work that we have to do our selves, is to resist our selves; and the greatest enemy that we should daily play, and watch, and strive against, is our *own* carnal hearts and wills; and the greatest part of your work, if you would do good to others, and help them to Heaven, is to  
save

save them from themselves, even from their *own* blind understandings, and corrupted wills, and perverse affections, and violate passions, and unruly senses. I only name all these for brevity sake, and leave them to your further consideration.

**W**ELL Sirs, now we have found out the great Delinquent and Murderer of souls, (even mens selves, their own wills) what remains but that you judge according to the evidence, and confess this great iniquity before the Lord, and be humbled for it, and do so no more? To these three ends distinctly, I shall adde a few *words* more.

1. Further to convince you.
2. To humble you.
- And 3. To reform you, if there be yet any hope.

1. We know so much of the exceeding *gracious nature of God*, who is willing to do good, and delighteth to shew mercy, that we have no reason to suspect him of being the culpable cause of our death, or to call him

cruel :

cruel : He made all good, and he preserveth and maintaineth all ; the eyes of all things do wait upon him ; and he giveth them their meat in due season ; he openeth his hand, and satisfieth the desires of all the living, *Psal.* 145. 15, 16. He is not only *righteous in all his ways*, ( and therefore will deal justly ) *and holy in all his works*, (and therefore not the Author of sin ) but [ *he is also good to all, and his tender mercies are over all his works,* ] *Psal.* 145. 17, 9.

But as for man, we know his mind is dark, his will perverse, his affections carry him so headlong, that he is *fitted* by his folly and corruption to such a work as the destroying of himself. If you saw a Lamb lie kil'd in the way, would yon *sooner* suspect the *sheep*, or the *dog*, or *wolf*, to be the Author of it, if they both stood by ? or if you see an house broken, and the people murdered, would you sooner suspect the *Prince* or *Judge*, that is wise and just, and had no need ? or a known  
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*Thief or Murderer?* I say therefore as James 1. 13, 14, 15. *Let no man say when he is tempted, that he is tempted of God; for God cannot be tempted with evil, neither tempteth he any man, (to draw him [to sin]) but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death.*] You see here, that sin is the brat of your own concupiscence, and not to be fathered on God; and that death is the off-spring of your own sin, and the fruit which it will yeild you as soon as it is ripe. You have a treasure of evil in your selves as a spider hath of poyson; from whence you are bringing forth hurt to your selves, and spinning such webs as entangle your own souls. Your Nature shews it's you that are the cause.

2. It's evident that you are your own destroyers, in that you are so ready to entertain any temptation almost that is offered you. Satan is scarce  
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readier to move you to any evil, then you are readier to hear, and do as he would have you. If he would tempt your understanding to error and prejudice, you yield. If he would hinder you from good resolutions, it is soon done: If he would cool any good desires or affections, it is soon done. If he would kindle any lust or vile affections and desires in you, it is soon done: If he will put you on to evil thoughts, or words, or deeds, you are so free that he needs not rod, or spur: if he would keep you from holy thoughts, and words, and wayes, a little doth it; you need no curb. You examine not his suggestions, nor resist them with any resolution, nor cast them out as he casts them in, nor quench the sparks which he endeavourerh to kindle: but you set in with him, and meet him half way, and embrace his motions, and tempt him to tempt you. And its easie to catch such greedy fish that are ranging for a bait, and will take the bare hook.

3. Your

3. Your destruction is evidently long of your selves, in that you Resist all that would help to save you, and would do you good, or hinder you from undoing you selves. *God* would help and save you by his Word, and you resist it, it is too strict for you. He would sanctifie you by his Spirit, and you resist and quench it. If any man reprove you for your sin, *you* flee in his face with evil words; and if he would draw you to an holy life, and tell you of your present danger, you give him little thanks, but either bid him look to himself, he shall not answer for you; or else at best, you put him off with an heartless thanks, and will not Turn when you are perswaded. If Ministers would privately instruct and help you, you will not come at them: *your* unhum-bled souls do feel but little need of their help. If they would Catechize you, you are not too old to be Catechized, though you are not too old to be ignorant and unholy. Whatever they can say to *you* for *your* good, you are

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are so self-conceited and wise in your own eyes, ( even in the depth of ignorance ) that you will regard nothing that agreeth not with your present conceits: but contradict your Teachers, as if you were wiser then they : You resist all that they can say to you, by your ignorance and wilfulness, and foolish Cavils, and shifting evasions, and unthankful rejections, so that no good that is offered can find any welcome acceptance and entertainment with you.

4. Moreover, it's apparent that you are self-destroyers, in that you *draw the matter of your sin and destruction even from the blessed God himself*. You like not the contrivances of his Wisdom: You like not his Justice, but take it for cruelty. You like not his Holiness, but are ready to think he is such a one as your selves, *Psal. 50. 21.* and makes as light of sin as you: You like not his Truth, but would have his Threatnings, even his peremptory Threatnings prove false. And his *goodness*

ness which you seem most highly to approve, you partly resist, as it would lead you to Repentance, and partly abuse, to the strengthening of your sin; as if you might the freelier sin, because God is merciful, and because his Grace doth so much abound.

5. Yea, you *fetch destruction from the blessed Redeemer, and Death from the Lord of Life himself*. And nothing more emboldeneth you in sin, then that Christ hath died for you; as if now the danger of death were over, and you might boldly venture: As if Christ were become a *servant* to Satan and your sins, and must wait upon you while you are abusing him: and because he is become the Physician of souls, and is able to save to the utmost all that come to God by him; You think he must suffer you to refuse his help, and throw away his Medicines, and must save you whether you will come to God by him or no: so that a great part of your sins are occasioned by your bold presumption upon the death of Christ.

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Not considering that he came to Redeem his people from their sins, & to sanctifie them a peculiar people to himself, and to conform them in holiness to the Image of their heavenly Father, and to their Head, *Mat. 1. 21. Tit. 2. 13. 1 Pet. 1. 15, 16. Col. 3. 10, 11. Phil. 3, 4, 10.*

6. You also *fetch your own destruction from all the Providences and works of God.* When you think of his Eternal fore-knowledge and Decrees, it is to harden you in your sin, or possess your minds with quarelling thoughts, as if his Decrees would spare you the labour of Repentance and an *holy* life, or else were the cause of your sin and death. If he afflict you, you repine; if he prosper you, you the more forget him, and are the backwarder to the thoughts of the life to come. If the wicked prosper, you *forget* the end that will set all reckonings strait, and are ready to think, it's as good be wicked as godly. And thus you draw your death from all.

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7. And

7. And the like you do *from all the Creatures and Mercies of God* to you. He giveth them to you as the Tokens of his Love, and furniture for his service, and you turn them against him, to the pleasing of your flesh. You eat and drink to please your appetite, and not for the glory of God, and to enable you for his work. Your cloathes you abuse to pride. Your riches draw your hearts from Heaven, *Phil. 3. 18.* Your Honours and Applause do puff you up: If you have health and strength, it makes you more secure, and forget your end. Yea, other mens mercies are abused by you to your hurt. If you see their honours and dignity, you are provoked to envy them. If you see their Riches, you are ready to covet them. If you look upon Beauty, you are stirred up to lust. And it's well if Godliness be not an eye-sore to you.

8. The *very gifts that God bestoweth* on you, and the *Ordinances of Grace* which he hath instituted for his Church,

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Church, *you* turn to sin. If *you* have better parts than others, you grow proud and self-conceited: If you have but common gifts, you take them for special grace. You take the bare hearing of your duty for so good a work, as if it would excuse you for not obeying it. Your prayers are turned into sin, because *you* regard iniquity in your hearts, *Psal.* 66. 19 *and depart not from iniquity when you call on the Name of the Lord,* 2 *Tim.* 2. 19. Your prayers are abominable, because you turn away your ear from hearing the Law, *Prov.* 28. 9. And are more ready to offer the Sacrifice of fools, (thinking you do God some special service) than to hear his Word and obey it, *Eccles.* 5. 1. You examine not your selves before you receive the Supper of the Lord, but not discerning the Lords *Body*, do eat and drink judgement to your selves, 1 *Cor.* 11. 28, 29.

9 Yea, the persons that *you* converse with, and all their actions, you make the occasions of your sin and destru-

ction. If they live in the fear of God, you hate them. If they live *ungodly*, you imitate them: If the *wicked* are many, you think you may the more boldly follow them: If the *godly* be few, *you* are the more emboldened to despise them. If they walk exactly, you think they are too precise; If one of them fall in a particular temptation, *you* stumble upon them, and turn away from holiness, because that others are imperfectly holy: as if *you* were warranted to break your necks, because some others have by their heedlessness spained a sinew, or put out a bone. If an hypocrite discover himself, you say, *They are all alike*, and think your selves as honest as the best. A Professor can scarce slip into any miscarriage, but because he cuts his Finger, you think you may boldly cut your Throats. If Ministers deal plainly with *you*, *you say they rail*: If *they* speak gently or coldly, *you* either sleep under them, or are little more affected than the seats you sit upon.

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If *any* errors creep into the Church, some *greedily* entertain them, and others reproach the Christian Doctrine for them, which is most against them. And if we would draw *you* from *any* ancient rooted error, which can but plead two, or three, or six, or seven hundred Years custom, *you* are as much offended with a motion for reformation, as if *you* were to lose *your* lives by it, and hold fast old errors, whilst *you* cry out against new ones. Scarce a difference can arise among the Ministers of the Gospel, but *you* will fetch *your* own death from it. And *you* will not hear, or at least not obey the unquestionable Doctrine of *any* of those that jump not with *your* conceits: *One* will not hear a Minister, because he readeth his Sermon; and another will not hear him, because he doth not read them. *O*ne will not hear him, because he saith the Lords Prayer; and another will not hear him, because he doth not use it. *O*ne will not hear them that are for Episcopacy,

and another will not hear them that are against it. And thus I might shew it you in many other cases, how you turn all that comes near you to your own destruction, so clear is it that the ungodly are self-destroyers, and that their perdition is of themselves.

**M**E thinks, now upon the consideration of what is said, and the review of your own wayes, you should bethink you what you have done, and be ashamed and deeply humbled to remember it. If you be not, I pray you consider these following Truths.

1. To be your own Destroyer, is to sin against the deepest principle in your Natures, even the principle of self-preservation. Every thing naturally desireth or enclineth to its own felicity, welfare or perfection; and will you set your selves to your own destruction? when you are commanded to love your Neighbours as your selves, it is supposed that you naturally

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ly love your selves. But if you love your Neighbours no better than your selves, it seems you would have all the world be damned.

2. How extreemly do you cross your own intentions! I know you intend not your own damnation, even when you are procuring it; you think you are but doing good to *your* selves, by gratifying the desires of your flesh. But alas, it is but as a draught of cold water in a burning Fever, or as the scratching of an itching wild-fire, which increaseth the disease and pain. If indeed you would have pleasure, or profit, or honour, seek them where they are to be found, and not hunt after them in the way to Hell.

3. What pity is it that you should do that against your selves, which none else in Earth or Hell can do? If all the world were combined against you, or all the Devils in Hell were combined against you, they could not destroy you without your selves, nor

make you sin but by your own consent. And will you do that against your selves, which no one else can do? You have hateful thoughts of the Devil, because he is *your enemy*, and endeavoureth your destruction. And will you be worse than Devils to *your selves*? Why has it is with *you*, if *you* had hearts to understand it: When you run into sin, and run from godliness, and refuse to Turn at the Call of God, you do more against your own souls, than men or Devils could do besides. And if you should set your selves, and bend your wits to do your selves the greatest mischief, you could not devise to do a greater.

4. You are false to the trust that God hath reposed in you. He hath much intrusted you with your own salvation: and will you betray your trust? He hath set you with all diligence to keep your hearts; and is this the keeping of them? *Prov. 4. 23.*

5. You do even forbid all others to pity *you*, when *you* will have no pity on

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on your selves : If you cry to God in the day of your calamity, for Mercy, Mercy ; VVhat can you expect, but that he should thrust you away, and say, [*Nay, thou wouldst not have mercy on thy self : Who brought this upon thee but thy own wilfulness ?*] And if your brethren see you everlastingly in misery, how shall they pity you that were your own destroyers, and would not be dissuaded ?

6. It will everlastingly make you your own tormenters in Hell to think on it, that you brought your selves wilfully to that misery. O what a gripping thought it will be for ever to think with your selves, [*That this was your own doing ! That you were warned of this Day, and warned again, but it would not do. That you wilfully sinned, and wilfully turned away from God : That you had time as well as others, but you abused it : You had Teachers as well as others, but you refused their instruction : You had holy examples, but you did not*

imitate them: You were offered Christ, and Grace, and Glory, as well as others; but you had more mind of your fleshly pleasures: you had a price in your hands, but you had not an heart to lay it out, *Prov. 17. 16.* Can it choose but torment you to think of this your present folly? O that your eyes were opened to see what you have done in the wilful wronging of your own souls! and that you better understood those words of God, *Prov. 8. 33, 34, 35, 36.* *Hear instruction, and be wise, and refuse it not: Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors: For whose findeth me, findeth life, and shall obtain the favour of the Lord. But he that sinneth against me, wrongeth his own soul: All they that hate me, love death.]*

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**A**Nd now I am come to the Conclusion of this work, my heart  
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is troubled to think how I shall leave you : lest after this the flesh should still deceive you, and the world and the Devil should keep you asleep, and I should leave you as I find you, till you awake in Hell : Though in care of your poor souls, I am afraid of this, as knowing the obstinacy of a carnal heart ; yet I can say with the Prophet *Jeremy* 17. 16. [*I have not desired the woful day, the Lord knoweth.*] I have not with *James* and *John* desired that fire might come from Heaven to consume them that refused Jesus Christ, *Luke* 9. 54. But it is the preventing of the Eternal fire that I have been all this while endeavouring : and O that it had been a needless work ! That God and Conscience might have been as willing to spare me this labour, as some of you could have been. Dear friends ! I am so loth you should lie in everlasting fire, and be shut out of Heaven, if it be possible to prevent it, that I shall once more ask you, What do you now resolve ? Will you  
Turn

Turn or die ? I look upon you as a Physician on his Patient in a dangerous disease ; that saith to him, [*Though you are far gone, take but this Medicine, and forbear but these few things that are hurtful to you, and I dare warrant you life : but if you will not do this, you are but a dead man.*] What would you think of such a man, if the Physician and all the friends he hath, cannot perswade him to take one Medicine to save his life, or to forbear one or two poysonous things that would kill him ? This is your case. As far as you are gone in sin, do but now Turn and come to Christ, and take his Remedies, and your souls shall live. Cast up your deadly sins by Repentance, and return not to the poysonous vomit any more, and you shall do well. But yet if it were your bodies that we had to deal with, we might partly know what to do for you, though you would not consent. You might be held or bound, while the Medicine were poured down your throats,

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and hurtful things might be kept from you. But about your souls it cannot be so ; we cannot Convert you against your wills. There is no carrying mad men to Heaven in Fetters. You may be *condemned against your wills*, because you *sinned with your wills*; but you cannot be saved *against your wills*. The Wisdome of God hath thought meet to lay mens salvation or destruction exceeding much upon the choice of their own wills, that no man shall come to Heaven that chose not the way to heaven ; and no man shall come to Hell, but shall be forced to say, *I have the thing I chose ; my own will did bring me hither*. Now if I could but get you to be willing, to be *thoroughly and resolvedly, and habitually willing*, the work were more than half done. And alas, must we lose our friends, and must they lose their God, their happiness, their souls, for want of this ? O God forbid ! It is a strange thing to me, that men are so inhumane and stupid in the greatest matters,

matters, that in lesser things are very civil, and courteous, and good neighbours. For ought I know, I have the Love of all, or almost all my Neighbours, so far, that if I should send to ever a man in the Town, or Parish, or Country, and request a reasonable courtesie of them, they would grant it me: And yet when I come to request of them the greatest matter in the world for themselves, and not for me, I can have nothing of many of them but a patient hearing. I know not whether people think a man in the Pulpit is in good sadness or not, and means as he speaks: For I think I have few Neighbours, but if I were sitting familiarly with them, and telling them of what I have seen, or done, or known in the world, they would believe me, and regard what I say: But when I tell them from the infallible Word of God, what they themselves shall see and know in the world to come, they shew by their lives that they do either not believe it, or not  
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much regard it. If I met ever an one of them on the way, and told them, Yonder is a Cole-pit, or there's a quick-sand, or there are thieves lie in wait for you, I could perswade them to turn by. But when I tell them that Satan lieth in wait for them, and that sin is poison to them, and that Hell is not a matter to be jested with, they go on as if they did not hear me. Truly, *Neighbours*, I am in as good earnest with you in the Pulpit, as I am in any familiar discourse; and if ever you will regard me, I beseech you let it be here. I think there is never a man of you all, but if my own soul lay at your wills, you would be willing to save it, (though I cannot *promise* that you would leave your sins for it.) Tell me, thou Drunkard, that art so cruel to me that speaks to thee, that thou wouldst not forbear a few Cups of drink, if thou knewest it would save my soul from Hell? Hadst thou rather I did burn there for ever, then thou shouldst live soberly as other men do?

do? If so, may I not say, thou art an unmerciful monster, and not a man? If I came hungry or naked to one of your doors, would you not part with more than a cup of drink to relieve me? I am confident you would: if it were to save my life, I know you would (some of you) hazard your own. And yet will you not be entreated to part with your sensual pleasures for your own Salvation? Wouldst thou forbear an hundred cups of drink man, to save my live, if it were in thy power, and wilt thou not do it to save thy own soul? I profess to you Sirs, I am as hearty a beggar with you this day for the saving of your own souls, as I would be for my own supply if I were forced to come a begging to your door. And therefore if you would hear me then, hear me now. If you would pity me then, be entreated now to pity your selves. I do again beseech you, as if it were on my bended knees, that you would hearken to your Redeemer, and turn that you may

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*may live.* All you that have lived in ignorance, and carelessness, and presumption to this day: All *you* that have been drowned in the cares of the world, and have no mind of God and Eternal Glory: All *you* that are enslaved to your fleshly desires, of meats, and drinks, and sports, and lusts: and all you that know not the necessity of holiness, and never were acquainted with the sanctifying work of the Holy Ghost upon your souls; that never embraced *your* blessed Redeemer *by* a lively faith, and admiring and thankful apprehensions of his love, and that never felt an higher estimation of God and Heaven, and an heartier love to them, then to *your* fleshly prosperity, and the things below: I earnestly beseech you, not only for *my* sake, but for the Lords sake, and for your souls sakes, that you go not on one *day* longer in your former condition, but look about you, and cry to God for Converting Grace, that *you* may be made new creatures,  
and

and may escape the plagues that are a little before you. And if ever *you* will do any thing for me, grant me this request, to turn from your evil ways, and live. Deny me any thing that ever I shall ask you for my self, if you will but grant me this. And if *you* deny me this, I care not for any thing else that you would grant me. Nay, as ever you will do any thing at the request of the Lord that made you and redeemed you deny me not this: For if you deny me this, he cares for nothing that you shall grant him. As ever you would have him hear your prayers, and grant your requests, and do for you at the hour of death and day of judgement, or in any of your extremities, deny not this request now in the day of your prosperity. O Sirs, believe it, Death, and Judgement, and Heaven, and Hell, are other matters when you come near them, then they seem to carnal eyes a far off. Then you would *hear* such a message as I bring you with more awakened regardful hearts.

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**W**ELL, though I cannot hope so well of all, I will hope that some of you are by this time purposing to Turn and Live; and that you are ready to die to ask me, as the Jews did Peter, *Act. 2. 37.* when they were pricked in their hearts, and said, *Men and Brethren, what shall we do? How might we come to be truly converted? We are willing, if we did but know our duty. God forbid that we should choose destruction, by refusing conversion, as hitherto we have done.*]

If these be the thoughts and purposes of your hearts, I say of you as God did of a promising people, *Deut. 5. 28, 29.* [*They have well said, all that they have spoken: O that there were such an heart in them, that they would fear me, and keep all my commandments always!*] Your purposes are good; O that there be but an heart in you to perform these purposes! And in hope here of, I shall gladly give you direction what to do, and that but briefly,

that *you* may the easier remember it for *your* practice.

## DIRECTION I.

**I**F *you* would be converted and saved labour to understand the necessity and true nature of Conversion: for what, and from what, and to what, and by what it is that you must Turn.

Consider in what a lamentable condition you are till the hour of your Conversion, that *you may* see it is not a state to be rested in. You are under the guilt of all the sins that ever you committed; and under the wrath of God, and curse of his Law. You are bond-slaves to the Devil, and daily employed in his work, against the Lord, *your* selves, and *others*. You are spiritually dead and deformed, as being void of the holy Life, and nature, and image of the Lord. You are unfit for any holy work, and do nothing that is truly pleasing unto God. You are without any promise or assurance

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rance of his protection ; and live in continual danger of his Justice, not knowing what hour you may be snatch away to Hell, and most certain to be damned if you die in that condition. And nothing short of Conversion can prevent it. Whatever civilities, or amendments, or vertues are short of true conversion, will never procure the saving of your souls. Keep the true sense of this natural misery, and so of the necessity of conversion on your hearts.

And then you must understand what it is to be Converted : it is to have a New heart or disposition, and a New Conversation.

*Quest. 1. For what must you turn ?*

*Ans<sup>r</sup>.* For these ends following, which you may attain : 1. You shall immediately be made living members of Christ, and have interest in him, and be renewed after the Image of God, and be adorned with all his graces, and quickned with a new and heavenly life, and saved from the tyranny of  
of

of Satan, and the dominion of sin, and be justified from the curie of the Law; and have the pardon of all the sins of your whole lives, and be accepted of God, and made his Sons, and have liberty with boldness to call him Father, and go to him by Prayer in all your needs, with a promise of acceptance; you shall have the Holy Ghost to dwell in you, to sanctifie and guide you; you shall have part in the brother-hood, communion and prayers of the Saints: You shall be fitted for Gods service, and be freed from the dominion of sin, and be useful, and a blessing to the place where you live; and shall have the promise of this life, and that which is to come. You shall want nothing that is truly good for you, and your necessary afflictions you will be enabled to bear: you may have some taste of Communion with God in the Spirit, especially in all holy Ordinances, where God prepareth a feast for your souls: shall be heirs of Heaven while you live on earth, and may foresee by faith the

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everlasting glory, and so may live and die in peace ; and you will never be so low, but your happiness will be incomparably greater than your misery.

How precious is every one of these blessings, which I do but briefly name, and which in this life you may receive !

And then too at death your Souls shall go to Christ, and at the day of Judgements both Soul and Body shall be Justified and Glorified, and enter into your Masters Joy : where your happiness will consist in these particulars.

1. You shall be perfected your selves : your mortal bodies shall be made immortal, and the corruptible shall put on incorruption ; you shall no more be hungry, or thirsty, or weary, or sick ; nor shall you need to fear either shame, or sorrow, or death, or Hell. Your souls shall be perfectly freed from sin, and perfectly fitted for the knowledge, and love, and praises of the Lord.

2. Your

2. Your employment shall be to behold your glorified Redeemer, with all your holy fellow-Citizens of Heaven, and to see the glory of the most blessed God, and to love him perfectly, and be beloved by him, and to praise him everlastingly.

3 Your glory will contribute to the glory of the New Jerusalem, the City of the Living God, which is more than to have a private felicity to your selves.

4. Your Glory will contribute to the Glorifying of your Redeemer, who will everlastingly be magnified and pleased in you that are the travel of his Soul: and this is more than the glorifying of your selves.

5. And the Eternal Majesty, the Living God, will be Glorified in your Glory: both as he is magnified by your praises, and as he communicateth of his glory and goodness to you, and as he is pleased in you, and in the accomplishment of his glorious works, in the glory of the New Jerusalem, and of his Son.

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All this the poorest beggar of you that is Converted, shall certainly and endlessly enjoy.

2 You see *For* what you must Turn: Next you must understand, *From* what you must Turn: And that is, (in a word) From your *Carnal Self*, which is the End of all the Unconverted. From the flesh that would be pleased before God, and would still be enticing you thereto. From the world, that is the bait; and from the Devil, that is the Angler for souls, and the deceiver. And so from all known and wilful sin.

3. Next you must know *To what* you must Turn: And that is, To God as your End; to Christ as the way to the Father; to Holiness as the way appointed you by Christ; and so to the use of all the helps and means of grace afforded you by the Lord.

4 Lastly, you must know *By what* you must Turn: And that is by Christ as the only Redeemer, and Intercessor: and by the Holy Ghost as the  
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Sanctifier: And by the Word as his  
Instrument of Means: And by Faith  
and Repentance as the means and du-  
ties on your part to be performed. All  
this is of necessity.

## DIRECTION II.

**I**F you will be Converted and Sa-  
ved, *be much in secret serious Con-  
sideration.* Inconsiderateness undoes the  
world. Withdraw your selves oft into  
retired secrecie, and there bethink you  
of the end why you were made, of the  
life you have lived, the time you have  
lost, the sins you have committed: of  
the love, and sufferings, and fulness  
of Christ; of the danger you are in, of  
the nearness of death and judgement  
and of the certainty and excellency of  
the joys of Heaven, and of the certai-  
nty and terrour of the torments of Hell,  
and the eternity of both, and of the ne-  
cessity of Conversion and an holy life.  
Steepe your hearts in such considerati-  
ons as these.

## DIRECTION III.

**I**F you will be Converted and Saved,  
*Attend upon the Word of God, which*  
*is the ordinary means.* Read the Scrip-  
 ture, or hear it read, and other holy  
 writings that do apply it: constantly  
 attend on the publick preaching of the  
 Word. As God will lighten the  
 world by the Sun, and not by himself  
 alone without it: So will he Convert  
 and save men by his Ministers, who  
 are the Lights of the world, *Acts 26.*  
*17, 18. Matth. 5. 14.* When he  
 hath miraculously humbled *Paul*, he  
 sendeth him to *Ananias, Acts 9. 10.*  
 And when he hath sent an Angel to  
*Cornelius*, it is but to bid him send for  
*Peter*, who must tell him what he is to  
 believe and do.

## DIRECTIONS IV.

**T**ake your self to God in a course  
 of earnest constant Prayer: Con-  
 fess and lament your former lives,  
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and beg his grace to illuminate and Convert you. Beseech him to pardon what is past, and to give you his Spirit, and change your hearts and lives, and lead you in his ways, save you from temptations. And ply this work daily, and be not weary of it.

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### DIRECTION V.

**P**resently give over your known and wilfully sins. Make a stand, and go that way no further. Be drunk no more : but avoid the place and occasion of it. Cast away your lusts and sinful pleasures with detestation. Curse, and swear, and rail no more : and if you have wronged any, restore, as *Zachens* did. If you will commit again your old sins, what blessing can you expect on the means of your Conversion ?



## DIRECTION VI.

**P**Resently, if possible, change your Company, if it have hitherto been bad. Not by forsaking your necessary Relations, but your unnecessary sinful companions; and joyn your selves with those that fear the Lord, and enquire of them the way to Heaven, *Acts 9. 19, 20. Psal. 15. 4.*

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## DIRECTION VII.

**D**Eliver up your selves to the Lord Jesus as the Physitian of your souls, that he may pardon you by his blood, and sanctifie you by his Spirit, by his Word and Ministers. He is the way, the truth, and the life; there is no coming to the Father but by him, *John 14. 6.* Nor is there any other name under heaven, by which you can be saved, *Acts 4. 12.* Study therefore his Person and Natures, and what he hath done and suffered for you;

and what he is to you, and what he will be, and how he is fitted to the full supply of all your necessities.

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### DIRECTION VIII.

**I**F you mean indeed to Turn and Live, *Do it speedily, without delay.* If you be not willing to turn to day, you be not willing to do it at all. Remember you are all this while in your blood, under the guilt of many thousand sins, and under Gods wrath, and you stand at the very brink of Hell; there is but a step between you and death. And this is not a case for a man that is well in his wits to be quiet in. Up therefore presently, and fly as for your Lives; as you would be gone out of your house if it were all on fire over your head. O if you did but know what continual danger you live in, and what daily unspeakable loss you do sustain, and what a safer and sweeter life you might live, you would not stand trifling, but presently turn.

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Multitudes miscarry that wilfully delay when they are convinced that it must be done. Your lives are short and uncertain; and what a case are you in if you die before you thoroughly turn? You have staid too long already; and wronged God too long; singetteth strength and rooting while you delay. Your conversation will grow more hard and doubtful. You have much to do; and therefore put not all off to the last, lest God forsake you, and give you up to your selves, and then you are undone for ever.

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### DIRECTION IX.

**I**F you will Turn and Live, do it *unreservedly, absolutely, and universally*. Think not to capitulate with Christ, and divide your heart betwixt him and the world; and to part with some sins, and keep the rest: and to let go that which your flesh can spare. This is but self-deluding: you must in heart and resolution forsake all that

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you

you have, or else you cannot be his Disciples, *Luke 14.26, 33*. If you will not take God and Heaven for your portion, and lay all below at the feet of Christ, but you must needs also have your good things here, and have an earthly portion, and God and Glory is not enough for you; it is in vain to dream of salvation on these terms: *For it will not be*. If you seem never so Religious, if yet it be but a *Carnal Religiousness*, and the flesh prosper, or pleasure, or safety be still *expected* in your devotedness to God, this is as certain a way to death as open profaneness, though it be more plausible.

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### DIRECTION X.

**I**F you will Turn and Live, do it *Resolvedly*, and stand not still deliberating, as if it were a doubtful case. Stand not wavering as if you were yet uncertain, whether God or the *Flesh* be the better Master; or whether *Heaven*

Heaven or Hell be the better End ; or whether sin or holiness be the better way. But away with your former lusts, and presently, habitually, fixedly Resolve : Be not one day of one mind, and the next of another ; but be at a point with all the world, and Resolvedly give up your selves and all you have to God. Now while you are reading or hearing this, Resolve. Before you sleep another night, Resolve. Before you stir from the place, Resolve. Before Satan have time to take you off, Resolve. You never Turn indeed till you do Resolve ; and that with a firm unchangeable Resolution.

So much for the Directions.

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**A**N D now I have done my part in this work, that you may Turn at the Call of God and Live. What will become of it, I cannot tell. I have cast the seed at Gods command ; but it is not in my power to give the increase.

crease. I can go no further with my message : I cannot bring it to your hearts, nor make it work : I cannot do your parts for you, to entertain it, and consider of it : Nor cannot I do Gods part, by opening your hearts to cause you to entertain it : Nor can I shew you Heaven or Hell to your eye-sight, nor give you new and tender hearts. If I knew what more to do for your Conversion, I hope I should do it.

But O thou that art the gracious Father of Spirits, that hast sworn thou delightest not in the death of the wicked, but rather that they Turn and Live ; Deny not thy blessing to these perswasions and Directions ; and suffer not thine enemies to triumph in thy sight ; and the great deceiver of souls to prevail against thy Son, thy Spirit, and thy Word. O pity poor Unconverted sinners. ~~They~~ have not hearts to pity or help themselves. Command the blind to see, and the deaf to hear, and the dead to live : and let not sin and death be able to resist thee.

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Awaken the secure ; resolve the unresolved ; Confirm the wavering ; and let the eyes of sinners that read these lines, be next employed in weeping over their sins ; and bring them to themselves and to thy Son, before their sin have brought them to perdition. If thou say but the word, these poor endeavours shall prosper to the winning of many a soul to their everlasting Joy, and thine everlasting Glory. Amen.

Finalist, 1656. Decemb. 31.

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